MR. K. SIVARAMA PANIKKAR (*Shertallai*): Does the member concede that the opening of a country by a net work of canals and roads are the prime factors for the material advancement of the country?

MR. K. V. NATESA AIYAR (*Chief Engineer*): Yes. It is quite obvious.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Is not this matter of opening communications more important than primary education?

MR. K. V. NATESA AIYAR (*Chief Engineer*): As the head of the Public Works Department, I may say that I consider the opening of communications the most important function of the State.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Will he pay more attention to the material advancement of that taluk?

MR. K. V. NATESA AIYAR (*Chief Engineer*): I have already assured the member that I have taken and am still taking all possible steps for improving the communications in the Shertallai taluk.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I tell the member that he is taking so much interest only at the fag end of his official career?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know from the Chief Engineer whether the proposed construction of the road includes the section from Pazhaveed to Kallerkod?

MR. K. V. NATESA AIYAR (*Chief Engineer*): That is not a section of this road which was recently sanctioned. That is a local road elsewhere in Alleppey unconnected with this.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is he aware of the fact that when the present Dewan inspected the place he was of opinion that the road was necessary?

MR. K. V. NATESA AIYAR (*Chief Engineer*): Yes, he found that it was necessary. Accordingly an estimate was prepared and got sanctioned. As soon as funds are found and have been allotted, the road will be taken up.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): What will be the southernmost point of the proposed road?

MR. K. V. NATESA AIYAR (*Chief Engineer*): Tumboli.

The demand was then put to the vote of the House and carried. The grant was made.

DEMAND II—EDUCATION.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Sir, I rise to move for a supplementary grant not exceeding Rs. 8,957 under Demand II—Education. The grant is made up of four items

Item (1) is a sum of Rs. 450 required in connection with the preparation of a Manual for the Education Department. The present Education and Inspection Codes were passed shortly after the creation of the office of the Director of Public Instruction in 1909. Since then, more than 16 years have elapsed and the Government have passed several orders involving amendments of the provisions of the Codes. Some of these have resulted in actual amendments. But in the case of several others, although the Government have passed orders involving changes in the provisions of the Codes, the changes have not been incorporated

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as amendments. The number of such orders is large. A reference to the Education Code will show that, with regard to the classification of schools, the nomenclature that you find is the old nomenclature of Lower Grade and Higher Grade schools. That nomenclature does not obtain at present. Schools are at present classed as Primary, Middle and High schools. I just mention this as one instance in which the orders of Government have not been actually embodied in the form of amendments. There are many other rules of the Education Code which stand in the same position. Over and above the Education and Inspection Codes, there are several Circulars, Standing Orders and Notices that have been issued by the Director from time to time. Many of these have subsequently undergone revision, and in some cases the original Circulars and Standing Orders have been entirely cancelled.

Owing to all these causes, the officers of the department and the Managers of private schools find it very difficult to know exactly what the rules are in any particular matter. This difficulty was brought to the notice of the Director about a year ago by the Inspector of English Schools. The Director was convinced that it was a serious difficulty which the officers of the department and managers of private schools were labouring under and accordingly he addressed the Government pointing out the necessity for the codification of all the rules of the department into a Manual as has been done in the case of some other departments of Government. He also pointed out that it was not possible to prepare this Manual as part of the regular office work, since that work was very heavy, and consequently recommended the appointment of a Special Officer for the purpose, with the necessary staff. He proposed that in that case the services of the Special Officer may also be utilised for examining the procedure adopted in the office for the transaction of business so that he may suggest means whereby it can be made more speedy and efficient. Mr. Stephenson submitted this proposal to the Government a little before he proceeded on leave. His idea was that the Special Officer should begin work soon after his return from leave and prepare the Manual under his supervision and direction. The matter being thus not urgent, the Government did not include it in the general budget estimates. The details of the expenditure are the pay of the Special Officer at Rs. 200 per mensem for six months, (which comes to Rs. 1,200 and is non-votable) and the pay of a clerk at Rs. 50 and a typist at Rs. 25 for the same period (which amounts to Rs. 450 and is votable).

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : What about the paper required for publication ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): That will be provided by the Huzur Stationery Office.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): What about the printing ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*) : That will be done in the Government Press.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Would it not require money ?

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MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Of course, but these do not require any special allotment.

The next item is a sum of Rs. 140 for paying the rent, at the rate of Rs. 20 per mensem, for a building for housing the Veda Section of the Sanskrit College. The Veda classes of the Sanskrit College are now conducted in the *Nalambalams* of the two temples at Mitranandapuram. Correspondence has been going on about the unsuitability of the *Nalambalams* for the purpose of housing these classes.

MR. M. SIVATANU PILLAI (*Tovala*): May I know from the Director whether all castes are admitted to this institution?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): No, only Brahmins are admitted.

MR. M. SIVATANU PILLAI (*Tovala*): Is it by virtue of the nature of the buildings where this institution is housed or by virtue of injunctions in the *Srutis* and *Smritis* that only Brahmins are given admission?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I suppose it is partly on account of the buildings and partly also on account of the injections in the *Smritis* that the chanting of the Vedas should be taught only to Brahmins.

MR. M. SIVATANU PILLAI (*Tovala*): By virtue of this allotment, do they not propose to shift these classes to some other buildings?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): The existing accommodation is found to be unsuitable for holding these classes and the allotment is for the purpose of providing more suitable accommodation for them.

MR. M. SIVATANU PILLAI (*Tovala*): Am I to understand that suitable accommodation—

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): May I ask the member kindly to allow me to proceed? Some of his questions may probably be answered in the course of my speech. If any of his doubts are not cleared by my speech, he may question me on them after I finish.

I inspected the Sanskrit College in June and found that the *Nalambalams* where the Veda classes are held are not suitable for the purpose. In the first place, the roof is very low and terraced, and secondly, the *Nalambalams* are open on one side. As a consequence, the students are exposed to the sun's heat during summer and to the rains during the rainy season. These drawbacks were represented to me by the Veda teachers and I found in the course of my visit that their representations were well-founded. Another point that struck me was that the Principal of the Sanskrit College, though a caste-Hindu, being an England-returned gentleman, cannot go and inspect the Veda classes since they are held inside temples. I therefore asked the Principal whether he did not realise the need for shifting the Veda classes elsewhere. I talked to him about this and

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certain other matters and asked him to make a general representation to me about what he considered as the most important needs of the Sanskrit College. Accordingly, he wrote to me some time later pointing out the need for shifting the Veda classes elsewhere and recommended that, as no Government building was avilable for the purpose, a building should be taken on rent and that a monthly rent of Rs. 20 would have to be paid for that purpose. I placed the matter before the Government. The Government being impressed with the necessity, have authorised me to ask for this supplementary grant.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know whether any rent is now being paid to the temple authorities at Mitranaudapuram?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): No.

MR. M. SIVATANU PILLAI (*Tovala*): When these classes are shifted to some other building, may I know whether pupils belonging to other castes will also be admitted to these classes?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): That matter has not been considered. The shifting has been proposed in order to provide more suitable accommodation for the classes and in order to make it possible for the Principal to inspect the work done in them. It is only these points that have been considered so far.

MR. M. SIVATANU PILLAI (*Tovala*): May I know whether it is on account of the nature of the buildings where these institutions are at present housed that pupils belonging to other communities are not admitted to those institutions or whether it is due to the injunctions in the *Smritis* or the *Sruties*?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I have not considered that aspect of the question.

MR. M. SIVATANU PILLAI (*Tovala*): I want to know the reason why pupils belonging to other communities are not admitted to this section of the Sanskrit College?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I am not in a position to answer that now.

MR. M. SIVATANU PILLAI (*Tovala*): May I have an assurance from the Director that, after the housing of these classes in some other building, all Hindus, irrespective of caste, will be given admission to these classes?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I am not in a position to give that assurance either.

MR. K. MADHAVAN PILLAI (*Trivandrum cum Neduvangad*): Can an England-returned gentleman supervise the teaching of the Vedas?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): At present, he is not allowed even to enter the building, since it is a temple.

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MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know from the Director whether he will consider the question of admitting Christians also to this institution?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Why should Christians wish to study the chanting of the Vedas?

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): I suppose there is no harm in admitting those Christians who are desirous of studying the Vedas.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): May I know whether there is any Christian student in the Sanskrit College now?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): No.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): May I know whether at present there is any objection to admit Christians as students of the Sanskrit College?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): No; absolutely no objection.

MR. A. K. PILLAI (*Karunagapalli*): Are we not entitled to know what exactly is the object of the proposal before we are asked to vote the grant?

MR. R. KRISHNASWAMI AIYAR ((*Ag. Director of Public Instruction*): I did not catch the question. I request the member to speak a little louder.

MR. A. K. PILLAI (*Karunagapalli*): Before the authorities come forward and ask for a grant, are they not bound to let us know the purpose for which the grant is needed? Mr. Sivatanu Pillai put a very relevant question when he asked whether, after these classes are shifted, all people who desire to get admission to these classes would be admitted.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I have already stated that that aspect of the question has not been considered and that I am not in a position to give any assurance on that point.

MR. A. K. PILLAI (*Karunagapalli*): Are we not entitled to have some sort of assurance on the matter before we are asked to vote the grant?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): That is a matter for the Council to decide.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): Is there not a Veda Section in the Sanskrit College open to all communities?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Yes. This supplementary grant is to provide accommodation for these classes in which the *chanting* of the Vedas is taught. They are open only to Brahmins.

MR. C. P. THOMAS (*Nominated*): May I know whether the Government would consider the desirability of spending money for this purpose

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out of the allotment for the Devaswom Department instead of from the allotment for the Education Department?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): At present, the money needed for the Veda section of the Sanskrit College, and, in fact, for the Sanskrit College as a whole, is being provided from the general revenues and I do not see any reason why the rent for the building of the Veda section alone should be paid out of the Devaswom funds.

MR. M. SIVATANU PILLAI (*Tovala*): May I know whether there is any difference between the *chanting* of the Vedas and studying the Vedas?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I am not now in a position to answer that question.

MR. M. SIVATANU PILLAI (*Tovala*): I asked that question only for information.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I have already stated that I am not in a position to give that information. I am not an authority on the matter.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know from the Director of Public Instruction whether he is agreeable to have this item of grant postponed for a future occasion when he can be in possession of more information?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I am not willing to put off the demand.

The third item is a sum of Rs. 1,442 required for reconstructing the roof of the Primary School for Girls at Vadayar. This building has been in a very unsatisfactory condition for some time. About a year and a half ago, I think it was towards the beginning of the academic year 1925—26, the roof of the building tumbled down, with the result that the school had to be held for some time in a portion of a neighbouring church and for some time under a banyan tree That seems to have been due to the fact that the amount sanctioned for the maintenance of the building was not sufficient. What the Headmaster or Headmistress of the school used to do was to utilise the Government grant for the purpose and to supplement it by means of collections made from the people, both in kind and money, in order to do the thatching of the school. When the roof of the building tumbled down, a new Headmaster was sent to the school. He was an energetic and capable man and when I inspected that institution shortly after I took charge, he told me that he had great difficulty in collecting from the people the necessary materials such as bamboos, cadjans, etc., for reconstructing the roof. Even at the time of my visit, I found the roof very unsatisfactory and made a remark to that effect in my notes of visit. Later on, the departmental Overseer was deputed and asked to submit an estimate for reconstructing the roof of the school. He submitted an estimate for Rs. 1,442.

Mr. A. J. John interpellated the Government about that school in

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[Mr. R. Krishnaswami Aiyar.]

the last session of the Council. He drew the attention of the Government to the unsatisfactory nature of the building and the need for reconstructing it at once. At that time, the Government said that the matter would engage their consideration.

I asked the Inspectress of Schools whether it would be possible to get the people of the locality to do the work with a contribution from the Government. But she reported that they would not undertake the work. From the amount sanctioned for maintenance and repairs in the Budget Estimates for the current year, it is not possible to find the required money, because that amount is sufficient only for the current maintenance and repairs of schools for the current year.

MR. K. MADHAVAN PILLAI (*Trivandrum cum Neduvangad*): May I know whether there is any grant-in-aid school in the neighbourhood?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I can't say that now.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know from the Director whether he has received a petition from the people of Shertallai that the Vernacular school building there had tumbled down causing injury to four or five pupils of the school?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I received a petition about it and I have forwarded it to the Inspector for action and report.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): When was it?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): About the time of the last Budget Session.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know whether any final report has been received till now?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): No.

MR. K. SIVARAMA PANIKKAR. (*Shertallai*): May I know from the Director whether as soon as he receives the report he will kindly see that the roof of the building is constructed?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): As soon as I receive the report, I shall take the necessary action.

MR. A. J. JOHN (*Vaikam*): May I know whether the walls of the building are in good condition?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Yes; not so bad as the roof.

MR. A. J. JOHN (*Vaikam*): Is that the opinion of the departmental Overseer?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Yes.

MR. K. P. NILAKANTA PILLAI (*Chirayinkil*): May I know from the Director whether any other school building has tumbled down?

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MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Scores of buildings are reported to be in an unsatisfactory condition and some to be even in a dangerous condition. Some years ago, in order to spread literacy among the people as widely as possible, the department adopted a policy of encouraging the public to put up cheap buildings and took the buildings under their control. As a result of that policy, many flimsy buildings came into existence.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know from the Director whether these schools were taken over without inspection?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Can't be without inspection.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Were the authorities satisfied about the condition of the schools when taken over?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): In a way they must have been satisfied. What the people did was to put up buildings which would stand for a few years. Those few years having now elapsed, the time has now come when it is necessary for the Government who are responsible for the school buildings, to embark on a large policy of reconstruction of all the school buildings which are in an unsatisfactory condition. I wanted to submit a comprehensive report to the Government on that subject, but I have not been able to do so owing to other urgent work. If anything should be done on an adequate scale, one lakh of rupees will have to be provided annually for several years to come. There are schools the floors of which are in a most filthy condition, not even good to be washed with cow dung. In some schools, the furniture is insufficient with the result that the boys of some classes have to squat on the floor and accordingly though their clothes may be very clean when they enter their schools in the morning, they are very dirty when they leave them in the evening. So we are teaching them habits of uncleanliness by conducting.—

MR. K. MADHAVAN PILLAI (*Trivandrum cum Neduvangad*): May I know from the Director of Public Instruction whether the condition is so bad in aided schools?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): In them it is worse. Again, owing to the absence of premises, the children in many schools commit nuisance on the public roads. So, instead of giving them training in proper habits, we are training them in undesirable habits. It struck me, during my tours, that these were matters which required urgent attention. But as I said, I have not been able to devote my attention to these questions.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara cum Kunnattur*): Is the Director in possession of a list of such schools?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I wanted to prepare a comprehensive list of such schools and make a report to the Government recommending the allotment of an adequately large sum of money year after year for the purpose of improving the condition of such schools.

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MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): If there are many such schools in which the roofs threaten to come down, is there no urgent necessity to stop the schools?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): In order to remove the defects, the departmental Overseer is deputed to do what is necessary.

MR. K. MADHAVAN PILLAI (*Trivandrum* cum *Neduvangad*): Is any professional man, say an Engineer, inspecting these schools?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): In most such cases, some slight repairs would be enough to prevent immediate danger.

The next item is a sum of Rs. 6,925 for the opening of a hostel for the use of the students of the College of Arts. As the Collegiate Hostel was nearing completion it became necessary to decide whether we should retain 'the Mansion' as a separate hostel for the College of Arts or hand it over to its owner. Accordingly, a little before he went on leave, Mr. Stephenson addressed the Government recommending its retention for the purpose. Before sanctioning the proposal, the Government wanted to see whether the Collegiate Hostel which was opened on the 7th July would become full. It became full after the Onam holidays. I then consulted the Principal of the Arts College and submitted detailed proposals, for opening a hostel in the 'Mansion' for that college. The Government having approved of them, I have come before you now with a request for this grant.

The idea at present is to open in the 'Mansion' a caste-Hindu hostel like the one we had before the opening of the Collegiate Hostel opposite the Infantry Parade Ground. At present, Christians are well provided for in the matter of hostel accommodation, as there are several private hostels for them, such as the Y. M. C. A. Hostel, the L. M. S. Hostel, the Carmelite Hostel at Pangode and the St. George's Hostel at Taikad. Further, 37 Christian students have been admitted into the Collegiate Hostel. So, in these various hostels, there is a large amount of hostel accommodation for Christian students. The Muslims are accommodated in the Muslim hostel and even though the Collegiate Hostel has been thrown open to them also, not a single Muslim student has sought admission there.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): If there is more accommodation for Christian students, will they not come to the hostel?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I am coming to that.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know whether there is sufficient accommodation in the Carmelite Hostel for the admission for all Catholic students?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): There are about 50 students in that hostel.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): If more accommodation is provided, more Catholic students will be found to take advantage of that accommodation.

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MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): The existing buildings in 'the Mansion' will accommodate only 50 to 55 students. We have therefore to consider which sections of the community are in greater need of hostel accommodation. As I have already stated, for Christian students there is the Collegiate Hostel and there are also various private hostels.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Is the Collegiate Hostel fully occupied?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): It is fully occupied now.

On the other hand, for the Hindus, apart from the Collegiate Hostel, there is no other hostel at all. Again, in the Collegiate Hostel, although admission is open to Ezhava students, still, so far, only two Ezhava students have joined it. That shows that for the time being, at any rate, there is no need to provide accommodation for Ezhavas in the proposed hostel at Taikad. The existing buildings in the 'Mansion' will, as I have already stated, provide accommodation for 55 students only and as there are only two kitchens there, it is proposed to open two messes for caste-Hindus, one vegetarian and the other non-vegetarian.

The grant I am asking for consists of the amount necessary to pay the salaries of the staff and establishment *plus* the sum required for contingencies. The staff is to consist of a Deputy Warden on Rs. 50, two Tutors on Rs. 25, one Medical Officer on Rs. 25, one Steward on Rs. 25, one clerk on Rs. 20, two peons on Rs. 9 each, two Head cooks on Rs. 13 each, two Assistant cooks on Rs. 11 each, one scavenger on Rs. 10, two gardeners on Rs. 9 and two sweepers on Rs. 8 each. Since it is proposed to begin the hostel from the 15th of this Malabar month, a sum of Rs. 2,100 is provided for paying the salary of the staff and establishment. Another sum of Rs. 2,037 is provided for recurring charges, such as lighting charges, office expenses, repair of furniture and utensils and miscellaneous. A third sum of Rs. 3,600 is provided for non-recurring expenditure such as purchase of kitchen utensils. The cost of all the items together will come to Rs. 7,737. Of that amount a sum of Rs. 812 is now available out of the provision sanctioned in the Budget for rent for the 'Mansion.' When the Budget Estimate was sanctioned the amount necessary for paying the rent for the whole year which was provided therein was also sanctioned. But subsequently a sum of Rs. 750 was diverted for another purpose. So a balance of Rs. 812 remains. Deducting that sum from the total amount required in the current year for working the hostel, there remains a sum of Rs. 6,925. It is this sum that forms the fourth item of my supplementary demand. I request the Council to sanction the demand.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): May I know from the Director whether the amount of expenditure contemplated when the Arts College was separated has been exceeded or whether they have been able to manage within the limits contemplated by the Government?

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MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I cannot say that now.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): In the communiqué issued by the Government, one strong point in favour of the separation of the two colleges was that there will not be any additional expenditure. I want to know whether the forecasts have been substantiated. It is a material information which will facilitate discussion.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I cannot say that now. All that I can say is that the Government are bound to provide accommodation for all students who do not reside with their parents or guardians. That is one of the conditions of affiliation to the University. So, whatever may be the reasons for the bifurcation, whether there was or was not an understanding that the expenditure would be limited to a certain amount, we have to provide the requisite hostel accommodation. Otherwise, there is the risk of the college being disaffiliated.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): That is a different matter. Apart from the exigencies of affiliation by the University, I want to know whether he can give that information.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): May I know whether any rent is charged?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Room rent is charged.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): If a rented building is not available, would it not be necessary to have a separate building?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Yes; the Government have to provide hostel accommodation.

MR. A. J. JOHN (*Vaikam*): May I know the number of students who could be admitted in the Collegiate Hostel?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): 105.

MR. A. J. JOHN (*Vaikam*): Is the Hostel fully occupied?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Yes, it is fully occupied.

MR. A. J. JOHN (*Vaikam*): May I know whether the Warden has rejected any applications from Christians or others?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): The Warden has informed me that some students are in the waiting list.

MR. A. J. JOHN (*Vaikam*): May I know the number of applications from Christians, Ezhavas, etc., which have been rejected?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): It is not possible for me to give that information now.

MR. K. K. THOMAS (*Kottayam*): May I know the proportion of students who at present live in the hostels as compared to those who live outside, in all the hostels together?

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MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I have not got the figures.

MR. K. K. THOMAS (*Kottayam*): May I have some idea ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): 105 students reside in the Collegiate Hostel. About 40 are in the L. M. S. Hostel, another 40 in the Carmelite Hostel, and 50 in the Y. M. C. A. Hostel. If the University were to insist on a strict compliance with their laws, then we should have either to close the colleges or provide the full amount of hostel accommodation required.

MR. C. P. THOMAS (*Nominated*): May I know whether the Warden does not keep a record of applications from the various communities ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I cannot say that now.

MR. C. P. THOMAS (*Nominated*): Does he not consider that in the future at least it would be desirable to keep that record ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Certainly it is desirable.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Does the College of Arts contain as many students as it can accommodate?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): No, it can accommodate more students. At the time of the bifurcation it was estimated that 800 students could be admitted. At present, there are only 600 students.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Is the number of students increasing or decreasing?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): It is increasing.

MR. M. SIVATANU PILLAI (*Tovala*): Sir, I rise to oppose item (ii) in the demand, *i. e.*, the allotment for housing the Veda section of the Sanskrit College. I confess, Sir, that I was not in the least enlightened by the argument advaced by the Director of Public Instruction when he said that this section was not open to all castes of the Hindu community and I am afraid I have to say that there was practically no argument, nor was he in a position to say that, to this section, when it is proposed to be shifted to a new building, all the castes of the Hindu community will be admitted. Sir, I tried my best to understand the peculiar nature of the instruction which prevents other castes of the Hindu community from having it so that they may be able to study something of the Vedas. As the Director has assured us, this section is intended for the Brahmin community alone. I assure you, Sir, that I have great respect for the Brahmin community; but I have got an equal respect for all other communities. At least now, this section should be thrown open to all classes of the Hindu community. so that they may have the benefit of the instruction. I take my stand for my Veda on the authority of Swami Vivekananda of revered memory,

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[Mr. M. Sivatanu Pillai.]

who said that Hinduism is converting every Malabar home into so many lunatic asylums. It is high time that we do away with all possible distinctions which subsist between men and men. As such, I oppose this demand in order to see that such distinctions are stopped as soon as possible.

MR. K. I. JOSEPH (*Minachil cum Devicolam*): May I ask him whether he objects to non-Hindus being admitted there?

MR. M. SIVATANU PILLAI (*Tovala*): I have no objection. In the same way as the Christians admit caste-Hindus at the time of their service in the church, I have no objection to their being admitted.

MR. A. K. PILLAI (*Karunagapalli*): May I ask the member whether he knows that before reading the Veda a certain *samskara* is necessary?

MR. M. SIVATANU PILLAI (*Tovala*): As a matter of fact, I am myself immersed in a number of *samskaras*. I do not know which *samskara* he means. The Director of Public Instruction himself says that this class is open only to Brahmins and I being a non-Brahmin will be able to answer Mr. A. K. Pillai which *samskara* he means only when I enter the class.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Sir, I oppose, for various reasons, the demand for a grant of Rs. 6,925 for the opening of a hostel for the use of the students of the College of Arts. In the first place, I have got a very distinct recollection that the greatest possible emphasis was laid upon the fact that the bifurcation of the Maharaja's College would not necessitate any considerable additional expenditure. When the head of a department comes to the Council and asks for additional funds, I think we have a right to expect full information bearing upon that part of the orders of the Government. The Director of Public Instruction has told us that, whatever may have been the original promises or intentions of the Government, if we are compelled to spend more money by the exigencies of education, we are bound to do it. I quite admit that. But at the same time, he owes it to the Council to tell us frankly whether or not those calculations of the Government have been falsified. Let him frankly make that statement, and then, in the light of the circumstances or exigencies or whatever it may be, make a demand for more funds. That is a serious matter which I have to point out to the Director.

In the second place, I also object to the grant because it is an attempt to perpetuate a state of things to which we have always taken very strong exception and which every section or community has been always anxious to get rid of as soon as possible, *viz.*, the perpetuation of communal or caste differences. No doubt, owing to various historical causes and social customs, there remained vestiges of caste distinctions in matters pertaining to Government and the Government have been making sincere attempts to get rid of them. One example is hat of the conversion of the Caste Hindu Hostel into a cosmopolitan

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hostel. We are also told that schools are being gradually thrown open to all classes. It does not at all matter, that only certain communities find it necessary to take advantage of these institutions. That is not the point at all. It is the self-respect of the community which is wounded and it is the unnecessary perpetuation of these communal differences that I object to. A great philosopher has said that there are different ways in which we can pick up an iron rod one end of which is red hot; you may take it by the hot end or by the cold end. Similarly, even if it is necessary to provide room for certain classes which were not adequately provided for, I think it should have been done in a different way. I am very sorry that this proposal to perpetuate a caste hostel has come from Mr. Krishnaswami Aiyar. The only ground urged is that, in the evolution of things, such things may take place, because, at first, the present Collegiate Hostel was a Caste Hindu Hostel and after some time it has developed into a cosmopolitan hostel. I think that is a fallacious argument. We recognise that this is not a necessary stage in the evolution of things. Why should we do it now? You may say that separate kitchens may be provided without difficulty if there are applicants. It is not a question whether there are applicants or not. The Director admitted that there are not many Ezhava students who have taken advantage of the hostel facilities in the hostel attached to H. H. the Maharaja's College of Science. But the fact remains that the Ezhava community will be quite justified if they protest against the want of provision for their community and all of us in the Council will support them. But that is not the point at all. It is the very unnecessary perpetuation of the state of things that has been attempted to be continued that I very much object to; especially so because we have always been attempting to get rid of this state of things step by step. I therefore strongly oppose the demand.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): With regard to Mr. Mammen Mappillai's argument, may I know whether there has been an increase in the number of students admitted into the college?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I am not aware. I should like to know that from the Director. That was just the thing that I wanted the Director to inform me. That is my complaint. All this should have been explained in making the demand.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know from the member whether he knows that there has been an increase in the number of pupils admitted into the college?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I do not know.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Does Mr. Mammen Mappillai believe that the number of students now admitted into these colleges is practically the same as was admitted into the Science College before the bifurcation?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I am quite prepared to accept any statement by any authority. I do not know.

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[Mr. K. C. Mammen Mappillai.]

If therefore on account of the increase in the number of students admitted into the college there should be increased income by way of fees, it is a point which may be used to justify the additional expenditure. My point is that if there is an increase in expenditure or an increase over the figures propounded in the original Government communiqué, we want the full explanation as to how the increase arose and how it can be reconciled with the original proposal of the Government. If these cannot be reconciled, let us face facts. I never said that certain things should or should not be done. I want only an explanation of these things. I am not finding fault with the Director at all. I say that I have a distinct recollection that the Government stated that there would not be any additional expenditure by the bifurcation. If any additional expenditure was rendered necessary, I think the facts should be fairly met and explained.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know whether the member has gone through the last year's budget?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I do not remember the details just now.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I know Mr. Mammen Mappillai's authority for the statement that an undertaking was given by the Government that the expenditure would not exceed a certain amount?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I do not hear distinctly what Mr. Rangaswami Aiyangar says.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): I say, Sir, that Mr. Mammen Mappillai has been referring to an undertaking that was given at the time of the bifurcation that the cost would not go beyond a certain amount. May I know what is his warrant for saying that there was an undertaking of that character? Mr. Mammen Mappillai has made an allusion to it over half a dozen times in the course of his speech. I want to know under what authority he made that statement.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I want an explanation of the whole thing. I said that I have a distinct recollection that there was such an understanding. I want the Director either to confirm or to contradict me.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I know from Mr. Mammen Mappillai when he said in reply to Mr. Sivarama Panikkar that he did not know whether there had been an increase in the strength of the two colleges after the bifurcation, whether he had any opportunity to refer to the copies of the Administration Report which are being supplied to the members of the Council for the past two years?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Firstly, I referred to what has happened in the Arts College. Secondly, I am not an expert in recollecting figures.

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RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I know from Mr. Mammen Mappillai whether before he made a statement he refreshed his memory by referring to the Administration Report and found out that there had been an increase on the Arts side?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): As to what I should do to refresh my memory I will do according to my convenience.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): Mr. Mammen Mappillai has made a number of statements without adequate figures. He should not have done so unless they are well substantiated.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): That is for the President to tell me. It is not for the member to instruct me.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): I am not instructing Mr. Mammen Mappillai. I am merely saying that an official member, as every other member of this House, is entitled to ask for information when a number of statements are made without warrant by a responsible member. I am entitled to ask under what authority he has made the statements especially when we all know that Mr. Mammen Mappillai who speaks generally with fluency on educational matters and gives figures says that he has not the figures on this occasion.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Sir, I have asked the Director to supply me with those figures. If I am not within my rights, the President will inform me of that.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I know from Mr. Mammen Mappillai whether the position is that, when he makes a certain statement for the purpose of his argument, he expects some other person to supply him with information which has to be supplied by himself?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): That is what generally takes place here. We all apply to proper persons for information. In the same way, I asked the Director of Public Instruction to tell me if my impression of the matter was correct or not.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I know from the member whether in the course of his speech asking for information he did not make a certain statement in which he appeared to furnish information?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I cannot catch what the member says.

PRESIDENT: What Mr. Rangaswami Aiyangar said was that under the appearance of seeking information you supplied information.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I think that is an art to which other members also sometimes resort.

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MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): Sir, when I entered this Hall this morning, I thought that the motion of the Director was one to which no objection could be taken. But two of my friends objected to two of the items on some grounds. In the first place, Mr. Sivatanu Pillai said that Rs. 140 should not be granted for the housing of the Veda class. His argument was that we try to perpetuate the difference between the Brahmins and the non-Brahmins. I entirely agree with him in one respect. But I regret that he has not understood what exactly takes place in that particular school and whether any distinction has been maintained so far as Government are concerned. I believe Mr. G. Paramesvaran Pillai asked Mr. Sivatanu Pillai about it. There is a Sanskrit College to which all classes have access and that college consists of the Veda Class, the Vedanta Class, the Tarka Class and Mimamsa Class and all other branches that should be studied. I may submit, Sir, that a few days ago, a carpenter came to me and told me that he held a Sastri Certificate and wanted me to introduce him to the Inspector of Schools. What I say is that the Sanskrit College is open to all classes and every community——

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is chanting of the Vedas taught in the Sanskrit College?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I am coming to that.

What was a sealed book to other communities, *viz.*, the reading of the Veda and Vedanta and the exposition ther eof have ceased to be so and everybody can now join these classes. But the chanting of the Veda to which a certain amount of efficacy is attached, whether that chanting is to be on account of a Brahmin's religious rite or not, I believe, will be studied only by Brahmins; not that others cannot do it, but because other communities do not care to know the particular *svaram* in which it is said.

MR. K. K. THOMAS (*Kottayam*): May I know whether Mr. Subba Aiyar is agreeable to the Government paying Rs. 50 a month to a Syriac chanting priest?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): Government may spend any amount of money and I believe they are giving money for various schools and for various purposes.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Does the member know that Syriac chanting is very unsatisfactory now-a-days? (*Laughter.*)

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not know.

MR. K. K. THOMAS (*Kottayam*): May I know from the member whether the Principal of the Sanskrit College is an expert in chanting?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not think so, for the simple reason that a particular person because he superintends a particular institution need not be a specialist in the subjects that are being taught in the institution. Certainly Mr. Krishnaswami Aiyar does not know anything about it and yet he is a Director with the power of supervision over two colleges.

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MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know from the member whether all Brahmins will be admitted to the chanting class?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): Only those Brahmins who have undergone a particular course of training and have put in a certain course are admitted there.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know—

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): I rise to a point of order whether members can ask for information while seated in their chairs?

PRESIDENT: No.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): My point is this. We have allotted money for that particular Veda Section. Where is the teaching to be done? If there is no housing convenience, the result will be that the teachers will rather draw the salary and do no work. Therefore, having committed ourselves to that position by sanctioning the establishment for the Veda School I do not see why we should grudge to sanction Rs. 20 a month.

MR. K. K. THOMAS (*Kottayam*): May I know from the member whether the temple is notthe best place for the purpose?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): Yes. But during the hot weather and the rainy weather it is inconvenient. So, I do not think that the Council should grudge to sanction the very small amount, especially in the light of the fact that some move has been made by the Government in that direction. I daresay that Mr. Sivatanu Pillai who reads politics will know that the Mysore Government refused to give admission to students from all communities to the Sanskrit classes, whereas we have done it very many years ago. As I said, we have carpenter Sastris, carpenter Upaddhyayas and carpenter Mahopadhyayas. But, as regards chanting, they may not take any interest in it. Only a few will come to learn it. For that purpose, a class is there and teachers are appointed. Only a small sum of Rs. 20 a month is wanted. I do not know why the House should be so scrupulously sensitive over the matter.

MR. M. SIVATANU PILLAI (*Tovala*): May I know on what basis he understands that the other communities do not care for *chanting*?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): Because it is absolutely not paying in the first place.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): May I know from the member whether he knows that in Kolhapur there is a non-Brahmin priest who chants?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not know. Only a few Brahmins will go there, because if they perform religious rites, they may earn a few chuckrams.

MR. M. SIVATANU PILLAI (*Tovala*): May I know the purpose for which chanting is uttered?

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MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): It is a question of faith there. Some people think that it is not enough if you just read the *mantra* but it must be uttered in a particular tone in order that it may be efficacious. I believe this obtains in every other religion. That is my belief.

MR. M. SIVATANU PILLAI (*Tovala*): Is it so difficult that it cannot be attempted by other communities?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): We do not know whether any other community will attempt it.

MR. M. SIVATANU PILLAI (*Tovala*): Will it not be proper for the Travancore State to lead even in this matter?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not think any person will go in for this uninteresting portion of Vedic studies and certainly one not paying. Therefore it may be that it is left there. The strong argument that I advance is that, having allowed the pay of these teachers, we cannot go back. We should get hold of Mr. Krishnaswami Aiyar or Mr. Stephenson, if he is there, at the budget time and delete the whole thing. Having allowed the pay of the teachers, if you do not agree to this amount also, you are inconveniencing not the teachers but the students. So, I think it will be better to sanction this allotment.

MR. S. PIRAVIPERUMAL PILLAI (*Commerce and Industry, South*): May I know from the member whether members of any other community have at any time memorialised the Government to remove this restriction?

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not know anything about it.

The second thing is about the Arts College Hostel. Even there, there is considerable misconception. I know as a matter of fact that the word 'caste' is highly objectionable and rightly too. I know I had to defend very hard when I was on the official side whenever a motion for these hostels was brought forward and my friends on this side rightly had very strong objections. My point is that there seems to be some misconception. I do not think that the Director wanted to emphasise that it will continue for ever as a caste-Hindu hostel. So far as the Collegiate Hostel is concerned, it is cosmopolitan in character and all communities are admitted there. If I understood the Director aright, so far as the Christians are concerned, there are other facilities. The word 'caste' was not emphasised by him. The Director says that he is prepared to admit an Ezhava. What was said was that in the case of caste-Hindus there are many who are without any hostel accommodation.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): So, for the present, it is a caste-Hindu hostel.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not think so. I think the Director said that he is prepared to open a kitchen for Ezhavas. He also says that not only vegetarian, but also non-vegetarian food will be cooked there. By that also, the old conservative way of doing things is intended to be removed. Therefore, I do not think Mr. Mammen Mappillai need have any anxiety.

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MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): My grievance is against the creation of a caste distinction.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): I do not know whether we can call it a caste-Hindu hostel. What the Director said was only the opening of a hostel.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Indutry, North*): A definite statement was made by the Director that it is now intended for caste-Hindus.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): The original idea might have been that. But when he is prepared to admit even Ezhavas, I do not know why we should object to the allotment. I believe the hostel will be called the Arts College Hostel and not Caste Hindu Hostel. My humble submission, Sir, is that this hostel is absolutely necessary. The Arts College is now without a hostel. Mr. Mammen Mappillai says that the Government gave an assurance. I do not know about the assurance and Mr. Rangaswami Aiyangar seems to doubt it. But I am not going to enter into the controversy. Since that time, we have been sanctioning the Mathematics Honours classes. The income has correspondingly increased with the corresponding increase in the expenditure. There were about 600 or 800 students in the College before the bifurcation and now there are 800 in the Science College and 600 in the Arts College. Consequently, there has been an increase in the fees. I do not know whether we should be tied down to what was said by the Government, that the bifurcation would not cost the Government anything. At the time of bifurcation, the cost would not have increased. But it does not mean that the Government undertook not to increase the expenditure however urgent and however necessary it might be to increase it. If so, we should not have sanctioned the Mathematics Honours classes. The University insists upon a new hostel for the Arts College and I believe everybody who attended the meeting of the Arts College heard that the new hostel is far removed from the Arts College, that it would be inconvenient to engage a bandy from the Collegiate Hostel to the Arts College and to pay extra cost for a mile or a mile and a half after breakfast. Therefore, the student speakers at the function insisted upon a hostel quite close to that college and I believe that they have every right to complain that thay also should receive a similar and equal treatment as the members of the Science College. Therefore, I do not see why a different treatment should be maintained. As regards furniture and other things, the Director assures the House that the Government would get rent for the use of the same. I hope the Arts College Hostel will be allowed the same furniture as the new Collegiate Hostel. With these words, I very strongly support the motion.

MR. K. K. THOMAS (*Kottayam*): I wish to make a few observations. An interesting discussion has been going on with regard to this supplementary grant, particularly with regard to the second portion of it, *viz.*, the rent for housing the chanting section of the Veda class. The only objection to that on this side of the House is that the Government need

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[Mr. K. K. Thomas.]

not spend any money in housing the chanting section of the Veda class. In answer to a question put by me to Mr. Subba Aiyar he was good enough to concede that it may be better in the interests of the Veda section itself and of the chanters, if it is done in the temple premizes. But seeing that the Government have committed themselves to a certain policy and that it is too late in the day to go back, I find very little objection in suggesting that the amount of Rs. 20 a month may be granted for housing the chanting section. There is considerable volume of opinion on this side of the House to say that this sort of expenditure which goes to the benefit of one particular community may be met not from the general revenues but from the Devaswom revenue to which this particular subject is allied.

Coming to the third portion —

MR. K. P. NILAKANTA PILLAI (*Chirayinkil*) : Does the Member know that the Devaswom funds do not belong to the Brahmins?

MR. K. K. THOMAS (*Kottayam*) : My only objection is to the Government spending money from the general funds for housing the chanting section.

Now, with regard to the third portion, *viz.*, the renewal of the roof of the primary school for girls at Vadayar, I understand that throughout Travancore we have about 2,000 Vernacular schools and, from the admission of the Director himself, most of these are flimsy, standing in need of repair. This means that year by year we have to allot a lakh of rupees for school buildings. If this goes on, I do not know how in the face of the present staggering expenditure on education we will be able to cope with the expenditure in according facilities for advancing education in this country. The policy of encouraging private agencies for expanding education may be liberally pursued in those places where private agencies are found competent enough to undertake education.

As a matter of fact, in the course of about five or six years, we will have to renew all these elementary schools which were constructed out of public subscriptions and activities of villagers. Before the Government launch themselves on a policy of renewing these buildings every year, I think it is high time that they look back and see if it is not possible to entrust these to private agencies who are competent enough to look to repairs. On that ground, I object to that portion of the grant.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*) : Are there any such agencies to take up Government colleges also?

MR. K. K. THOMAS (*Kottayam*) : That question does not arise.

As regards the fourth point, though I have been listening to Mr. Krishnaswami Aiyar's speech, I have not been convinced of the need for the hostel just now. In answer to my question, he has been good enough to say that only a small proportion of the students are accommodated in the hostel. The University does not insist on every

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student of the college living in a hostel at present, but only places this as an ideal to be reached in course of time. I do not therefore see the justification for the Director coming to this House for a supplementary grant before the Budget Session comes on. The urgency of the matter has not been made out.

PRESIDENT: Your time is up.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): Sir, I had not intended to speak to-day and to say anything in regard to this motion for the grant to enable a hostel to be started for my institution. I considered it to be clearly of a non-controversial character, to be merely the redemption of pledges given to the University by the Government as the management of the Maharaja's College when it sought and obtained affiliation, and to be an attempt to fulfil the statutory obligation, which is laid by the University Act on *every* college under the University, to provide adequate and proper facilities for residence and supervision for *all* students of the college, who are not living with relatives or guardians, or under adequate supervision and in healthy physical and moral conditions. But, I regret that the trend of the discussion of this matter to-day in the House has made it necessary for me to speak, particularly in the light of such personal knowledge as I might have, on one or two points which have been raised in the course of the discussion and on which undue emphasis has been laid for the purpose of objecting to the grant. Further, the real points at issue have either been not approached properly or have been obscured by the manner in which irrelevant side issues have been brought in. I must particularly refer to the manner in which, with characteristic fluency and dialectic skill, Mr. Mammen Mappillai has imported into the consideration of this matter a thoroughly irrelevant question of an alleged promise made by the Government at the time when the bifurcation of the old Maharaja's College took place, that the expenditure consequent on the bifurcation would be kept at a particular figure, and the manner in which this expenditure has been frequently exceeded on behalf of the Arts College. I must refer to this matter, and I shall do so later on, though the point taken is itself clearly not relevant.

There are two points on which I would wish the House to concentrate its attention in approaching the question of making this grant. Both have been raised already in the discussion. The *first* of these is the necessity for the provision of an *additional* hostel, seeing that there is already a Government College Hostel open to the students of both the Arts and Science Colleges. The *second* is the question of the manner in which, if a new hostel is to be started for such students as are now unprovided for, the accommodation of residential facilities in the new hostel should be distributed among the different classes of such students in proportion to the urgency of their relative needs. I shall deal with each of these in order.

First, in regard to the necessity for an additional hostel, I understood the trend of the argument to be that there is no need for an additional hostel because the University is not likely to raise any objection

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[Rao Bahadur K. V. Rangaswami Aiyangar.]

if students continue to remain unprovided with hostel accommodation. I understood Mr. K. K. Thomas in particular to say that he considered the obligation to provide hostel accommodation to our students to lie somewhat lightly on the shoulders of the Government, in their capacity as the managers of the college. Mr. Thomas cited the statement of the Director of Public Instruction in regard to this matter and appeared to argue that, even if there was a necessity, it was not a pressing or an immediate one. I must say, at the outset, that I did not understand the Director of Public Instruction to minimise the responsibility of the Government in this matter or to affirm that, if we have so far not been called to order for our omission to provide due hostel facilities to all our students, we shall continue in the same position hereafter and that the University would not enforce the rules. He appeared to me, Sir, to refer to the past and not to the present or to the future, by way of explaining why the provision had been delayed. It is of course obvious that, inasmuch as the University has not yet taken drastic steps against our colleges, it may be presumed to have been not very strict in enforcing the rules. But, is this an indication either that there is *no* obligation under the rules which we are under to make due hostel provision for all students who now require such provision urgently, or that the University will put up *indefinitely* with the evasion of our obligation? Or, can it be argued that the obligation itself does not *exist*? I may say in this connection that, if the University raises any question in such a matter, it is done in the first instance by a reference to the heads of the colleges concerned. Under the laws of the University, *every* college has to give assurances as a condition precedent to the grant of affiliation or recognition that due provision is, or will be immediately made for the residence of *all* students of the College with parents, guardians or relations, who will exercise adequate supervision over them, or in hostels attached to the college or recognised by the authorities of the college, or in lodgings approved by the authorities of the college. Every year, under the statutes of the University, the Principal of every college has to submit a statement to the Syndicate showing the number of students admitted, the number of them living with parents, relations or guardians or with their own families and under adequate supervision, the number of students living in hostels attached to the college or recognised by the college authorities, and beyond these numbers, the numbers of those students also who live *firstly* in lodgings which are thoroughly approved of by the college authorities, and *secondly* in lodgings which for sanitary or moral reasons are *not* approved of by the college authorities. The statements received from all colleges in this manner are consolidated and placed before the University authorities every year, and great importance is attached to the degree in which the colleges have realised their obligation to provide, as required by the laws of the University, the fullest provision for their students to live under adequate supervision and in thoroughly satisfactory conditions. For the purpose of preparing this annual statement, it has been customary for every college to have

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an inspection of the lodgings of all the students of the college made by the authorities of the college at least once a year. It is, as a result of such an inspection, that the recognition of licensed lodgings and hostels, and the refusal of recognition to lodgings which are considered to be unsatisfactory, are made by the college authorities. It is on the basis of such inspections that the final figures which are supplied to the University are arrived at. The University has *not* been remiss in its vigilance in this matter. As an instance of the manner in which there is a tendency in the University bodies to be more vigilant than hitherto, and to insist upon the *fullest* provision being made for the supervision and inspection of students' lodgings, I might mention that very recently a circular was sent round to all colleges connected with the University asking them to inspect the lodgings of all the students frequently and to provide for adequate *tutorial* supervision by members of the instructional staff,—supervision not only of the residence and conduct of the students but of their studies as well. This had not been done before. I am glad to be able to state to the House to-day that, in regard to the college over which I have the honour to preside, this recent mandate of the University was superfluous, because a year and a half before the circular was sent or even thought of, on our own motion, my colleagues and I had undertaken such inspections and supervision and provided the tutorial system which the University has now imposed upon all colleges. The result of our action has been that during the last two years, that is, practically since the bifurcation of the old Maharaja's College and the starting of the College of Arts, we have been able to accumulate a considerable amount of valuable data showing the conditions under which our students live, and showing also how badly a considerable number of our students are suffering for want of hostel provision. The question has been raised whether in regard to the *College of Arts* there has been such acuteness of suffering as to necessitate the proposed provision. I may say at once that the position in regard to the institution now is that as much as 40 per cent. of the *aggregate strength* of the college represents the proportion of our students for whom there is *no* kind of satisfactory provision whatever. The remaining 60 per cent. represent students for whom some provision exists because they live either with parents or guardians, or in Government or attached or private recognised hostels. Even in regard to the latter, the percentage had increased only quite recently after the completion of the building for the Government Collegiate Hostel which provides for two and a half times the number of students which the same institution was able to provide for when it was located in a rented building. Again, a number of private hostels have been recently started by the public spirit of several denominational or philanthropic agencies, and, as a result, a large number of students, who had been unprovided for during the previous year, have since then been taken in these hostels. But for these circumstances, the percentage of unprovided students in my institution would have been far greater. Even as it is, the *number* of them will be seen to be far greater than it would be should we look at it only from the standpoint of their *proportion* to the total number of the students of the college. The students whose lodgings have been refused recognition or for which grudging recognition has had to be given by the college authorities, because there was

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no other alternative, students who belong exclusively to my own institution and come under these two categories, now number nearly 250. It will be granted that this is quite an *excessive* number, particularly, when considered with the *maximum* capacity of the proposed hostel for which a grant is now asked, namely, about 50 or 60 students. Again, if you consider *not* the *total* number of students of the College of Arts, for whom residential provision is imperatively needed, but consider the *distribution* of such unprovided students according to communities, classes or religions, so as to discover those communities for which the provision of hostel facilities is relatively *more* necessary than for others, the figures are even more significant. It will then be found that, while, on account of the existence of a number of denominational Christian hostels to which the students of my institution have access as well as of the existence of hostels for Mahomedans and Ezhavas, the percentage of students coming from these communities, who are in any hostels or who stay with parents or guardians, is *not* comparatively *high, in relation to the students of the college from their respective communities*, the percentage in regard to the Hindu section is quite excessive. This is obviously so, because, at the present moment, the *only* institution in which such Hindu men students can obtain admission is the Government collegiate hostel, whose maximum capacity is about 106, and which has been *long* full. This is the reason why, in starting the new hostel, it has been naturally considered that these sections of the students, for whom practically *no* hostel provision exists, should have the *first* claim for consideration when the new hostel is formed. At the same time, in view of the suggestion or insinuation which has been made that particular communities, for example, caste-Hindus, are shown a preference or partiality, I must be allowed to say most *emphatically* that there has been *no* attempt whatever, at *any* time, on the part of *my* institution, on *my* part or on that of *my* colleagues, to press for a hostel for the Arts College to serve only the students of one or two communities. We have been asking for hostel provision for *all* communities, and have been asking for hostel provision to meet the *full* existing demand for such a provision from our institution. But, till the *full* hostel accommodation can be furnished, we recognised that it would be impracticable if we were to cavil at even an instalmental attempt made to meet the needs. Again, the question of the feasibility of having a hostel for *all* communities is bound up with that of the availability of a building in which all the communities can be accommodated. This is not only a matter of the number of rooms which such a building can furnish but of the number of separate kitchens and dining rooms which it has.

In this connection, I have to utter a warning. This is necessary because it appears to have been assumed in the discussion that we can go on as we have hitherto done and ignore the *statutory* obligation placed upon all the colleges to make suitable hostel provision for all their unprovided students. The University can at any movement send

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round a roving Commission of Enquiry for the purpose of examining the degree and extent to which the promises made to it by the colleges at the time of the grant of affiliation have been redeemed. Such a Commission would be competent to report on the inadequate provision made in the matter of hostels for the students of our college. This is not merely a possible danger. I shall not perhaps be divulging a secret when I inform the House that the question of such a Commission has been frequently considered in the University bodies and particularly in the University Executive on which I have been serving for the last 5 or 6 years. There has come up the proposal to form such a Commission to go round and inspect all affiliated institutions and find out whether they are working up to their pledges. If a Commission of this character comes round, will not managements like the Government find themselves in a humiliating position, if they are reminded by such a Commission, after inspection, of the obligations which they had undertaken at the time of their obtaining affiliation for their colleges, and of the pledges which had been explicitly or implicitly asked for and given and not been redeemed even after so many years? Will it not be, I repeat, a humliating position for us to confess that, even after we had been given so many years to work up to the required standard, adequate arrangement have *yet* to be made in this matter? I take it that it is a position of this character which the Government are trying to anticipate and meet by proposing to provide *now* a small instalment of the overdue hostel provision. Mr. Thomas has been sceptical of the necessity for the hostel and would like to have proof of the necessity. I do not know what further proof that would convince Mr. Thomas is needed than that we are under a definite and statutory obligation to provide the fullest hostel facilities for all our students and that a considerable number of our students are now entirely unprovided for in this respect.

I might say, Sir, that this is not merely a question of a pledge given to the University and of the redemption of that promise. It is not even a question of merely meeting a statutory obligation. There are higher considerations which should weigh with the Government and which must weigh with this House. There are, at the present moment, as we have found in the course of our lodging inspections, a *very* large number of students who constantly suffer from ailments or diseases which are quite preventible, because they are due to insanitary conditions of living and insufficient or improper nutrition. Had we enough hostels, both these evils could be prevented, and our students would not be liable to these frequent and distressing ailments. May I ask whether there is not a *moral* obligation on the part of colleges to see that, when students are induced to join them, everything will be done to see that such students have facilities for living in healthy conditions and that such students have the assurance of healthy lives? Is there not such an obligation laid upon the Government as the management of this college? Are we maintaining the institution merely for the purpose of enabling students to pass examinations, while by subjecting them to live in conditions which are prejudicial to their health we expose them to the risk

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of becoming physically unfit? Are the Government *now* called upon to meet such obligations only in the case of Government students? Have the Government ever hesitated to spend money, to make liberal and even generous grants for such a purpose, when demands for assistance in opening hostels have been made by private institutions such as those conducted by agencies with which Mr. Mammen Mappillai and his friends are connected? Has there been a complaint at any time that the Government have stinted grants for hostels to such institution? Has any question been raised in those cases by Mr. Mammen Mappillai or others in regard to the pledges supposed to have been given that the expenditure of those institutions will be kept at a particular figure and the impropriety of giving them any assistance for adding to the *liberal* provision which they had already made for hostel accommodation, by additional grants for providing *further* hostel accommodation? Has it ever been stated, or even suggested, that in assisting institutions like those in which relatively more hostel accommodation exists for students than in Government institutions, the Government were doing more than what they were called upon to do in the way of performing an obvious duty? If that be so, might I not ask, as the head of a Government institution, whether *some* consideration should not be shown by this Council for the provision of hostel facilities in *Government* institutions, in which such facilities are so conspicuously wanting at present? Might I not plead that this Council has an even more direct responsibility in making such a provision for a *Government* institution, because the Government are directly responsible for the efficient and proper conduct of such an institution than for institutions for which neither the Government nor this Council have an equally direct and immediate responsibility as managers?

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know from Mr. Rangaswami Aiyangar why this was not considered at the last Budget Session?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): I must be allowed to say, Sir, that Mr. Rangaswami Aiyangar was not responsible for the last year's budget. But, speaking for myself, I must say that so far as in me lay I have not lost one moment, after it became necessary for me to do so, to press upon the authorities the importance and urgency for providing a hostel for my College.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know the reasons for which Mr. Rangaswami Aiyangar will support this demand in the light of the fact that the Government did not include this item in the last Budget?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): The explanation, Sir, is very simple. I take it that the chief reason why a provision was not made for the Arts College Hostel in the last Budget was that the Government *at that time* had not been fully convinced

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that the starting of such a hostel was either immediately necessary or practicable. The Government are naturally zealous in safe-guarding the interests of the exchequer and are exceedingly vigilant in scrutinising all proposals for financial grants from their institutions. They do not wish to be charged with extravagance or want of due vigilance. They require *every* point in favour of such proposals to be made as clear as possible, and every kind of new expenditure to be justified in the *fullest* possible manner, so that if the proposal is brought up before this House there may be no difficulty in thoroughly defending the proposal. I take it therefore that the delay in bringing up the present proposal might be ascribed to two causes. Firstly, the Government did not take up the question because they were not in possession of the data that would convince them of the immediate need of such a hostel. The Government are *now* convinced of the immediate necessity, and therefore they do not want to lose any further time in doing whatever is possible for relief being given to at least a percentage of the students whom they now find to be unprovided for. Secondly, the question *could* not have been taken up unless the Government had the assurance that the building in which it could be located was available. The number of large buildings in which hostels could be located, and which are available to Government in Trivandrum, is very restricted. It is out of the question to think of putting up a new building, when the permanent building for the Government Collegiate Hostel has already taken so many years to complete. In any case, a *new* building cannot be created immediately. The only building that was obviously available for a new hostel, particularly one for the Arts College, was that which had been occupied by the Collegiate Hostel, the old Caste Hindu Hostel, when it was located at 'the Mansion' in the vicinity of the Arts College. This building was occupied by the Collegiate Hostel till the commencement of the present academic year, that is, till the budget arrangements had been completed. Even at the beginning of the academic year, there was a doubt as to whether this building could be vacated, and it was possible to free it only by putting pressure upon those responsible for it and by speeding up the work at it. It is only after the Collegiate Hostel was free for occupation that 'the Mansion' where the hostel had been till then held, was available. The Government would naturally have also desired to know whether, in view of the new building providing for over twice the number of students that the old rented building was able to accommodate, there would be any assurance that the new building would be fully occupied, before they approved of a scheme for starting a fresh hostel. This is why the Government were apparently not prepared to take up the question till 'the Mansion' was vacated about the commencement of the current year. From the moment that 'the Mansion' was vacated, even from the time when it was certain that it is going to be vacated during the current academic year, I have been pressing on the authorities, on behalf of my college, for the utilisation of 'the Mansion' for the purpose of opening a hostel for my institution. This is the position.

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MR. M. SIVATANU PILLAI (*Tovala*): Instead of periodical payment of rent for this hostel building, would it not be desirable to acquire the building by the Government itself?.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): This is a matter of financial advantage which it has not been necessary for me to raise. I am only concerned to see that the students who are under my charge, receive, in the matter of residential facilities, the same liberal treatment which the Government have accorded to the aided institutions at Kottayam, Changanachery and Alwaye. A considerable number of my students, particularly my Hindu students, are now almost entirely unprovided for in this respect, that is, barring about 5 per cent. of them who are now being accommodated in the Government College Hostel. These students have constantly been subject to ailments which are preventible and I have felt that I could not afford to sit quiet with my hands folded and allow these conditions to continue. That is why I have repeatedly pressed on the authorities the necessity to provide a hostel for them at the earliest possible moment, and when it seemed feasible to do so in a rented building, I urged that the building already rented for a college hostel should be retained for the purpose of forming a hostel for the Arts College. The question whether it should be acquired by Government or simply continued to be rented did not arise, though I may say that I have myself informally made the suggestion of acquisition.

I now turn, Sir, to the question which has been raised as to why the new hostel should be a caste-Hindu hostel, and why by agreeing to this provision, the Council should commit itself to preferential treatment to caste-Hindus. As I already pointed out, it is essentially a question of what is practicable. The number of communities which can be provided for in a hostel depends upon the number of separate kitchens, at the rate of one for each community, which can be provided. In the case of the building in which the proposed hostel is to be located, there are at present only two kitchens, and consequently they can be used only for two communities, or for two groups of communities, each of which is ready to partake of meals prepared from the same kitchen. My own proposals at the time when I submitted them included the opening of three kitchens simultaneously to provide for Ezhavas also. Since the building does not belong to the Government, but to a private owner, we are not in a position to open three kitchens unless the owner agrees to put up the extra kitchen and dining rooms. If the building belonged to the Government, it would be relatively easier to provide these three kitchens and consequently accommodation for the members of the three communities. We cannot obviously compel the owner to construct as many kitchens as we want; nor is there space in the premises for building unlimited number of kitchens and dining rooms. I need hardly assure the House that I would personally be very glad if a hostel for the Arts College could be built and accommodation for all my students could be provided irrespective of caste or creed. But this is not immediately practicable.

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There is also one other aspect of the matter, Sir, which has been ignored in the discussion of this question, of providing for some communities alone immediately and not for others. It has been suggested or implied that there has been unfair discrimination, or improper reversion to an undesirable condition of things, in which undue preferences are shown to caste-Hiudus alone, because the proposal has been stated by the Director to be for providing for caste-Hindu students in the first instance. It has been asked why Christian students should not also be housed in this hostel. I have to say that I would welcome such an arrangement under *ordinary* circumstances and if there were necessary kitchens and dining room facilities. I say under ordinary circumstances, because at the present moment the entertainment of Christian students in the hostel would also be prejudicial to certain denominational Christian hostels which are being run by private agencies in Trivandrum, largely for the benefit of my institution. There are now several hostels at Trivandrum which are maintained by private agencies receiving aid from Government. Several of them are open to the Christian students, and some are definitely restricted to particular denominations of them. These hostels are not all full to their utmost capacity. We have of course not the slightest objection to admit Christian students if they are willing to go into Government hostels and if separate kitchen is available for them; but if we do so, when these aided hostels are available for such students, we shall be doing a serious injury to these aided hostels and to the private agencies which have been generous enough to start these hostels for the benefit of our Christian students. When we open a Government hostel to Christian students, there must be a necessary rivalry, a sort of competition, between these hostels and the Government hostel. Naturally, many of the inmates of these private Christian hostels will be attracted to the Government hostels, and the strength of the private institutions which are now helping us by taking a part of our burden of providing hostel accommodation for our students on their own shoulders will be seriously impaired. The cost of running a hostel is in inverse proportion to the number of its inmates; if the number of students in any hostel goes down, the financial burden on the management will be greater and the *per capita* cost would be far greater, because generally, overhead charges will remain constant even with a diminished number of inmates. This is why no private hostel can afford to look with equanimity on the possibility of a Government hostel competing with them to the detriment of private institutions. These private institutions were started with the hope that they will be permitted to run without fear of Government competition. They would therefore be seriously disappointed and even penalised, if we throw open our hostel to Christian students also before the private hostels are full, and take away from those private hostels a number of students who would ordinarily dwell in them. So long, therefore, as there is fair accommodation for our Christian students in these hostels, I would hesitate to do what would be an unfriendly act to the management of these hostels, by taking away some of their members to my own hostel and thereby

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adding to the burden of those private hostels in the matter of running cost. I say therefore, that although personally I would always favour the provision of accommodation for Christian students and for students of all denominations in our hostel, I would be the last person to advocate the return of unkindness for kindness, and ingratitude for benefit, by doing anything which would impair the usefulness of these private hostels and sever the friendly feeling of these private agencies which have been good enough to come forward to help and to relieve us of a considerable part of our own burden in the matter of providing hostel accommodation for students of my college. I trust, Sir, that it will be seen that in the proposal which has now been placed before the House, there is no insidious attempt to discriminate in favour of Hindus against Christians, or of caste-Hindus against non-caste Hindus. There have been no atempt at any stage in the consideration of the present proposals for a hostel for the Arts College, either on my part or on the part of the authorities above me, to discriminate between community and community, between Hindus and non-Hindus and between caste Hindus and non-caste Hindus. So far as I am concerned, I can assure the house that at no stage of the consideration of this question, have I viewed it from any communal standpoint. If any one ventures to suggest that such a standpoint has been taken in our consideration of the question, I would challenge that person to come forward and justify his unjust and unjustifiable suspicision, by positive proofs. (Mr. M. Sivatanu Pillai ; (*Hear, hear.*)

Sir, before I conclude, I have to hark back to a point that was raised by Mr. Mammen Mappillai and to the irrelevancy of which in deciding this question I have already alluded. I refer to the question of the bifurcation of the old Maharaja's College. This bifurcation and the alleged undertaking which was supposed to have been given by the Government at the time, that no further expenditure will be incurred on the Arts College, appear to have been relied on by Mr. Mammen Mappillai mostly for objecting to the proposed grant for the hostel for the Arts College. What has the provision for hostel accommodation to students to do with the grant for the maintenance of colleges as colleges ? What has the provision of hostel accommodation for the Arts College to do with the bifurcation of one institution into two owing to increase in numbers, the want of accommodation in the old college for the growing numbers and the difficulty of running as a single unit the overgrown and constantly growing college ? The question of bifurcation has nothing to do with the question of hostel provision at all. The question of hostel accommodation is entirely apart from the question of accommodation for classes and students in a college, from the question of the amount needed to provide the required staff and equipment in colleges of expanding numbers, sides and needs. By professing to ask for information, Mr. Mammen Mappillai gently insinuates that the cost of the Arts College has gone up far above the limit to which the Government pledged themselves at the time of

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bifurcation, that the cost would still further be increased by giving the Arts College a hostel and that therefore there was no justification to increase the cost of bifurcation any further by agreeing to the proposed grant for the Arts College Hostel. Is this consideration relevant at all? If Mr. Mammen Mappillai's argument had been not in regard to the cost of the Arts College or the bifurcation or to the pledge given or supposed to be given when the Arts College was founded, but referred to the cost of the Collegiate Hostel, and its assumed accommodation capacity, and any pledge which had been given or any hope which had been held out at the time when the Collegiate Hostel building scheme was sanctioned, that when that building was completed and the Collegiate Hostel was formed in it, there will be sufficient accommodation found in it for *all* unprovided students of *all* collegiate institutions in Trivandrum which branched away from the old Maharaja's College, and that the proposal to found another hostel for one of the two branches of the old Maharaja's College now, in the face of this pledge or assumed pledge is improper, one can understand possibly, the relevancy in that line of argument. But that is not what he has done. He has imported into the discussion a question which has no bearing on it whatever, and his argument contains an implication that there was something very wrong in regard to the manner in which the bifurcation pledges have been carried out and that requires a very close looking into by this House. He appeared to suggest, for example, that the cost of the Arts College has gone up beyond the limits imposed by the Government at the time of the bifurcation. I had asked him to cite the authority for his statement and he was unable to furnish it. Assuming that there was such a pledge, is there any reality in the suggestion that the cost has gone up? Though it is not relevant to this discussion, since the point has been raised in regard to a matter of which I have personal knowledge, I must ask the indulgence of the House to assure it that the cost of the college department has not gone *up*, but has even gone *down*. When the large increase in the number of students is considered as a result of the bifurcation, whatever difference of opinion might exist as to the result of this action in dividing the old Maharaja's College, there can be none in regard to the financial advantage of the bifurcation. At the present moment, there is no institution, not only in this Presidency, but even in other parts of India, of the same character, grade, standing or strength as my institution, which works at a lower *per capita* cost than it now does. It is undoubtedly the cheapest institution of its kind and the *per capita* cost on it has been going down steadily. This has been so, I believe, with the other college also. It was with astonishment that I heard Mr. Mammen Mappillai bringing forward this argument. No one has been more successful than Mr. Mammen Mappillai in the study of the annual administration reports of the Education Department and no one has so often thrown scraps of statistical matter taken out of such reports into the discussion of this House. No one has been more fond of citing figures obtained from these reports. I have therefore been astonished to find

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that in regard to the arguments which he has now put forward he should find himself in the position of not having even referred to such data which are available to him in the administration reports, which he had been receiving, and that *he*, of all persons, should need to refresh his memory in regard to the data necessary for supporting his position. Sir, it is not necessary for me to labour this point any further, or to pursue it. The House can judge of the extent to which weight can be attached to this type of argument. I have only to repeat before I close that in spite of the ingenious manner in which the issues we have to face have been obscured, it would be obvious to the House that the obligation on the part of the authorities of my college and of the Government as the management of the college to provide hostel accommodation for our students is entirely independent of the question of splitting up one college into two or four or six institutions, or for that matter, the amalgamation of two or more institutions into one, for the sake of providing the necessary accommodation for the very increasing number of students, or in the alternative, of suitable economy of a definite and administrative character. Such questions of division or fusion of existing institutions are absolutely irrelevant in discussions relating to a statutory or moral obligation on the part of a college management to do its duty both to the University and to itself, by seeing that all students who are admitted to its college are guaranteed conditions of healthy residence adequate for the realisation of true collegiate aims.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Does Mr. Rangaswami Aiyangar know how many Hindu and non-Hindu students are now living in private lodgings and is he in a position to give us the percentage of such students?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): So far as the Hindu students are concerned, barring two students who were reported to be living in an Ezhava hostel, no other Hindu student lives in a private hostel. 18 students altogether, the bulk of whom are Hindus, are now in the Collegiate Hostel on the distinct understanding that they would vacate their places as soon as a separate hostel for the Arts College is opened in the vicinity of the Arts College.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): May I know whether Mr. Rangaswami Aiyangar's recommendation was that the proposed hostel must be a caste-Hindu hostel?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): No.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Has he any objection to the new hostel being made a cosmopolitan hostel?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): None whatever, except the difficulties I have alluded to of opening a number of dining rooms and kitchens and of competition

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with the existing hostels. In the building which we propose to occupy, we have only 2 kitchens.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*) : Does Mr. Rangaswami Aiyangar know that not all the Christian students of the Arts College are now lodged in the denominational hostels mentioned by him ?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): It is hardly necessary that the question should be put in this form, since it certainly is the business of Mr. Rangaswami Aiyangar to know where and how, *every one* of his students is living. I know, Sir, that there are a few Christian students who are not now residing in hostels, but for whom accommodation is available in the existing hostels. There are cases in which some students have not gone to hostels of their own denomination or have gone out of them owing to some misunderstanding between them and the managing authorities of the hostel. I know of some instances of the kind, and I have been trying to bring about mutual understanding by which these students could be persuaded to go back to the hostel in which there is now accommodation for them.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*) : If the proposed Government hostel be open to these students also, could not such Christian students lodge more conveniently in the Government hostel ?

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*) : I must refer Mr. Matthew to what I said when I discussed this matter a little while back. I said definitely that these denoimational hostels had been inspected and recognised by me and my colleagues and we considered them to be quite satisfactory. There is therefore no question of students being more conveniently lodged in Government hostel than in these aided institutions. I also question the propriety of providing accommodation for such students in Government hostels when hostel accommodation for them if available in private hostels which are started solely for their benefit, and which are counting on their support.

MR. A. K. PILLAI (*Karunagapalli*) : I have been listening with attention to the heated speech of Mr. Rangaswami Aiyangar and I felt he was for a good deal of it knocking at the open door. There was no serious objection raised as to the question of the need for a hostel. The objection raised by some members was in regard to the proposed hostel being a denominational or a caste Hindu hostel. (Mr. K. C. Mammen Mappillai : *Hear, hear.*) There was repeated assurance that it was not going to be a denominational hostel. To my mind the only question that requires serious consideration is whether the proposed hostel is to be a purely Arts College Hostel. As it is, the demand is for a new hostel for the Arts College. I think all hostels should provide accommodation for all the students belonging to both the colleges. I feel, and I have reasons to feel, that there is a good deal of petty clannish feeling between the Arts College and the Science College, and the only saving factor is the common Collegiate Hostel

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[Mr. A. K. Pillai.]

where accommodation is provided for students of both the colleges. If even this hostel is divided again into compartments, I think we will be perpetuating an unhealthy state of affairs. I know there are students belonging to several other communities, Catholic students for instance, who reside in Pangode and such other places miles away from their college, and still find it possible to come and study in these colleges. I therefore do not see why the students of the Arts College should find it very difficult to live in the Collegiate Hostel where sufficient accommodation is available for them. If accommodation in the Collegiate Hostel is not sufficient for the students of both these colleges, that will be an argument for increasing the accommodation in that hostel. That will be an argument for opening more hostels. That is a different matter. That is no reason why a hostel should be opened purely for the Arts College alone. The Collegiate Hostel that has recently been opened is not the Science College hostel. That being so, where is the need for a separate hostel for the Arts College alone?

Sir, there have been several questions pointing out that several non-caste Hindu students are not lodging in the Collegiate Hostel. I may remind the House that the reason for several students avoiding the Collegiate Hostel is the fact that the Collegiate Hostel is comparatively more expensive than private hostels where accommodation is available at a cheaper rate. That is the reason why many students do not seek admission into the Collegiate Hostel and even some of those who have joined the hostel have left it. The point that I would urge for the consideration of the authorities is this, not that the proposed hostel should not be a caste-Hindu hostel or a denominational hostel, but that it should not be the Arts College Hostel. Let us do away with this clannish feeling.

As regards the Veda class, I may say that this is not the stage for opposing the grant for the building rent, because the commitment has already been made. We are in the middle of an academic year. The Veda class is being housed there. We cannot now say that we are not going to pay the rent. The commitment has already been made and it is only a question of honour and self-respect. I should therefore think that no reasonable objection to the demand could now be raised.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Does Mr. A. K. Pillai oppose the demand or support it?

MR. A. K. PILLAI (*Karunagapalli*): I support it; only the authorities should bear in mind all the aspects of the question discussed here.

MR. M. SIVATANU PILLAI (*Tovala*): May I know whether the commitment that has already been made in regard to the rent for the building for the Veda section of the Sanskrit College was a mistake on principle?

MR. A. K. PILLAI (*Karunagapalli*): This is not the time to consider whether the commitment was properly made or not. This is not

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the time to consider whether it was made rightly or wrongly. We have made a commitment and the only course open to us is consistently to act up to it in the interests of our honour and self-respect.

MR. M. SIVATANU PILLAI (*Tovala*): As a question of principle, may I know from Mr. A. K. Pillai whether it was not a mistake on the part of the authorities to have made that commitment?

MR. A. K. PILLAI (*Karunagapalli*): As it is, I do not feel that I am called upon to pronounce any opinion whatever on the propriety or otherwise of the commitment. We have made a commitment and we cannot go back upon it.

MR. M. SIVATANU PILLAI (*Tovala*): Does not Mr. A. K. Pillai think that, if it is found that the commitment was wrongly made, it would be better to revise it?

MR. A. K. PILLAI (*Karunagapalli*): I would also join with Mr. Sivatanu Pillai in requesting the authorities to consider the several aspects of the question raised in the course of the discussion.

MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*): Sir, the demand now before the House consists of four items and I have to oppose items one, two and four. The chief reason for my opposition is that the Education Department now stands in need of a large amount of money for a very necessary expenditure, namely, the increase of pay to the lower grade Vernacular school teachers and also to the peons. Such being the case, all kinds of expenses which could be avoided should be postponed at this stage.

The first item to which I have objection is in regard to the amount required for the preparation of an Education Manual. It seems to me that there are so many educational officers in the department including the Director who may be entrusted with this work along with the staff now under them. I remember that the preparation of the Education Code was done without any kind of extra expenditure in the time of Dr. Mitchell. In the same way, I hope there is no difficulty in the preparation of this Manual with the existing staff in the office of the Director of Public Instruction.

Then, with regard to the rent for the building for housing the Veda section of the Sanskrit College, it has been pointed out that so long as this House has sanctioned the Veda section, every convenience should be given for carrying out that work. I believe that the Veda section is not idle as is feared by my esteemed friend Mr. Subba Aiyar. I think they are going on with the work. Even if there is some inconvenience, they must put up with it as we have more necessary items of expenditure. Every cash that is spent for merely removing the inconvenience is a sin when we have more necessary expenditure to be met. Further, I object to that item for another reason also. I gather from the speech of Mr. Subba Aiyar that the chief inconvenience is that others will hear when Vedas are chanted. Everybody should be free to hear. (*Laughter.*)

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MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*). I do not think I ever said that.

MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*): Strangers are not admitted and they cannot hear. If there is any special religious reason for prohibiting others from hearing, I think that should not be a reason for a charge upon public funds as the Government have special funds in their hands which may be utilised for the purpose. Anyhow, I oppose it as it is brought here.

As regards, the third item, that is the renewal of the roof of the Primary School for Girls at Vadayar, I consider it to be a very necessary item of expenditure.

I consider the fourth item also to be an unnecessary one at present. There is already a College Hostel that is not meant for the Science College alone. It is meant for both the colleges.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): What about accommodation please?

MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*): I shall come to that. The accommodation may not be sufficient. The college students are generally from the richer classes and as they are the wards of rich persons, they must provide them with hostel accommodation. For that matter, the rich men can join together and open a hostel and I think there was some such proposal here. There is no harm in the Government helping them with a grant. Mr. Subba Aiyar remarks that the present Collegiate Hostel is far away from the College of Arts. Well, that is no reason why another hostel should be sanctioned for the Arts College; it will be cheaper if the Government provide some jutkas to go from the Collegiate Hostel to the College of Arts, rather than provide a fresh hostel with all the paraphernalia of warden, cooks, clerks and others.

MR. V. SUBBA AIYAR (*Nominated*) (*Deputy President*): May I know from Mr. Raman Menon what a jutka will cost for a month?

MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*): That can be calculated. At any rate, the amount required for hiring the jutkas will not cost more than the rent of the building, the pay of a warden, etc. The chief ground of my opposition is that all such expenditure for additional convenience should be postponed until the necessaries of life are provided to the poor teachers of the Vernacular schools and peons of the department. So, I oppose all the demands except the third one.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Sir, as regards the 4th item in the demand, I have a few words to say. The history of the hostel system in Travancore is very interesting. Originally, it was only caste-Hindus who were admitted to hostels. It was with the greatest difficulty and repeated representations that the Government have been pleased to construct a hostel that is open to all people of Travancore without any distinction of caste or creed and I cannot

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understand why in this twentieth century we must go back upon the old system and open a hostel that is restricted only to a few communities in the State. The chief objection that has been raised in this House with regard to this item is not that such a hostel is not necessary, but that it must not be restricted to caste-Hindus alone. Mr. K. V. Rangaswami Aiyangar's chief argument was that the Ezhavas are not coming forward to live in the hostel that has been constructed. That is no reason whatever. The hostel must be open to them if they wish to come in.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): On a point of personal explanation, Sir, I never said that Ezhavas were not coming forward. But as a matter of fact I advocated for provision being made for Ezhavas.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Then I think it was the Director of Public Instruction who said that. Another objection was that the Christians have other accommodation and therefore this proposed new hostel may be restricted to caste-Hindus. That is a fallacious argument. First of all, Mr. Rangaswami Aiyangar himself admitted that there are Christians who are living in private lodges and that there was sufficient accommodation in the denominational hostels.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I ask Mr. Matthew whether accommodation was already available in the existing denominational hostels?

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): If there is any difficulty, it is for the Government to cure it. If there is any difference of opinion between the management and the students, nobody can force them to go into the denominational hostels. There are very serious religious grounds for Christian students not availing themselves of the accommodation in Christian hostels. It is not a mere matter of difference of opinion, but it is on fundamental principles.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I know from the member whether pupils sometimes refuse to go into hostels of their own denominations?

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): I have not come across any such instance. As far as I know, not a single student has objected to come into a hostel conducted by the people of his own denomination. Even if there is any such instance, it is not for the Government to say that on that ground we will not admit such persons into our hostel. Mr. A. K. Pillai rightly remarked that this denominational hostels may be conducted more cheaply and it may be very economical for the students to enter those hostels. If that is the case, very few Christian students will come into the proposed Government hostel so that caste-Hindus can very well get accommodation in them and it would practically be a caste-Hindu hostel. But what I object to is that it should not be a caste-Hindu hostel but it must be, on principle, open to all. Besides, the denominational hostels in the town, I do not think, are conducted on such good system as the

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[Mr. T. J. Matthew.]

Government hostel. Every student is entitled to come into the hostel conducted in the best manner possible if he can afford it. To restrict the hostel to a section or a community is very regrettable and I do not believe that the Government will go back to the old system and perpetuate a system that was found wanting and which is against the elementary principles of justice.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): With respect to the demand for additional funds made by the Director of Public Instruction, attention has been mainly concentrated upon two items, one, with respect to the proposed hostel to be attached to the College of Arts, and the other, with respect to the Veda class attached to the Sanskrit College. The opposition to the first item has been led mainly by Mr. Mammen Mappillai and that upon two grounds as the House must be aware of. The first ground that Mr. Mammen Mappillai urged in opposing the demand for the hostel was the inability of Mr. Krishnaswami Aiyar to give him the necessary information. He pointed out that at the time of separating the Arts College from the Science College, there was a Government *communiqué* in which, according to his recollection, the Government undertook to see that the expenses connected with the separation would be kept within well-defined bounds. Mr. Mammen Mappillai began doubting the assurance given by the Government though he himself was not quite sure how matters would stand. So much so that when he applied to Mr. Krishnaswami Aiyar for information, the latter being not ready to supply the same, straightaway he attacked this demand. That is the ground upon which Mr. Mammen Mappillai rested his argument. The first question to be considered here is whether the recollection and doubts of Mr. Mammen Mappillai could be well founded. Since the separation of the Arts College from the Science College, various budgets were discussed in this House and I am quite sure Mr. Mammen Mappillai with a keen eye to accounts would never allow an item of unnecessary expenditure to pass without being controverted. Even at the time of the last Karkatakam session, Mr. Mammen Mappillai assented to the entire budget, except to the Laws Delays Committee.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): A word of personal explanation, Sir. I did not give assent to the entire budget. I sent up two motions but there was no time for discussing them.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I was not aware of the motions sent in by Mr. Mammen Mappillai. Granting for argument's sake the breach of faith in view of the Government *communiqué* which is said to have been published by the Government at the time of the separation—granting that it is a well-founded charge, is it a relevent fact to be considered in this connection? The question is whether the particular expenditure under discussion now would be justified or not. Mr. Mammen Mappillai would not consider that aspect of the matter. He would maintain that since we are

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victims of a breach of faith, about which he is himself not on safe ground, since he wants information, and since the Director of Public Instruction is not in a mood to give that particular information, he, Mr. Mammen Mappillai, would urge that this particular demand should be opposed. I leave it to the House whether his argument would hold water and is not entirely beside the point.

The second argument is a more philosophic one. He is far from encouraging caste distinctions, communal tensions and kindred evils. Therefore when the Director now proposes to open a hostel practically for caste-Hindus it is a wound to the dignity of other people and as such it has to be opposed. Now, Sir, the first part of the proposition and the conclusion are in sharp conflict; for Mr. Mammen Mappillai is a person who would not take into account any communal distinction. Ultimately, he says that this communal distinction proposed by the Director wounds his feelings. Therefore he opposes. What is it after all that he has started with? He says he would not take into consideration communal distinctions. But he opposed it saying that it affected his feelings. I beg to submit, Sir, that the premises and the conclusion go in divergent ways. I am prepared to accept the original premises from which Mr. Mammen Mappillai started, namely, never to take into consideration communal differences; for that is a correct proposition. Mr. Mammen Mappillai should say, without taking into account communal differences in the present instance, whether the caste-Hindu hostel might not be allowed. That his conclusion is deeply suffused with communal considerations is the only fault I find in his argument. For my part, Sir, the matter is not one to be viewed from what is known as a communal standpoint. It is a need, a statutory need which the Arts College will have to fulfil if ever it is to have its continuance ensured under the University Regulation. Hostel accommodation should be had for the students. The question is whether the majority of the students now studying in the Arts College should not be given that accommodation or is it to be denied on the unfortunate ground that it is mainly for the caste-Hindus. Briefly put, the question comes to this. I am far from suggesting that if there are students belonging to other communities or follow other persuasions they should be denied the accommodation in the shape of a hostel. (Mr. T. J. Matthew: *Hear, hear.*) And the way to achieve that is not by opposing what is offered to one particular community. You have to claim the same for the other communities as well. But Mr. Mammen Mappillai takes the argument the other way. Now, by the time you have a hostel of the kind Mr. Mammen Mappillai wants, the University may interfere and the need for a hostel may be obviated. So the arguments put forward by the leading opponent to this demand are not correct.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Is the member willing to make the proposed hostel available for non-caste Hindus also?

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MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : If there is accommodation, by all means let them also be admitted. You may make it available not only for students, it may be made available even for intending students. So let us not preach the absence of communal tension and show by our action that we entertain it and hug it.

There is the second item with respect to the chanting of the Vedas in the Mitranandapuram temple. My friend Mr. A. K. Pillai pointed out that there is no use of opposing this demand at this juncture for we have already committed ourselves to a particular course. Mr. Sivatanu Pillai's objection I appreciate. Every Hindu chanting the Veda is an innocent spectacle and I appreciate Mr. Sivatanu Pillai's eagerness to make others share in the glory of chanting, however much I myself may be found unprepared to take to that course. Now, the chanting goes on in the Mitranandapuram temple to which no person has got access. Even the Principal has no access. By removing the class from the Mitranandapuram temple, you are having the chanting at least heard by persons entering the new premises. The chanting cannot be done in silence. It cannot be done in a vacuum. So any person who would go into the compound can judge whether the sing-song music would prove attractive. If it proves attractive, he will say that he also requires it. But on the other hand, if it is repulsive he will cease to be enamoured of it. He can at least imitate the chanting if it is made audible to him. But at present even the man who supervises this particular branch of work cannot enter the premises. May I also bring to the notice of the House what will be the effect of vetoing this demand? If this demand is vetoed, this chanting will go on as it is in the Mitranandapuram temple as it has already been provided for in the budget. They will continue chanting in the Mitranandapuram temple. The question then is whether you prefer the chanting in the Mitranandapuram temple or anywhere else.

MR. G. RAMAN MENON (*Mavelikara cum Kartikapalli*): Can it not be conducted in the Sanskrit College?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): In any other place, I said. The Sanskrit College itself is in a rented building. The chanting may be conducted in a rented house where at least we can enter and see the operations. For my part, Sir, I would certainly accept the latter alternative and would never grudge the twenty rupees per mensem which the Government want. With these observations, I resume my seat.

The House adjourned for lunch at 2·13 P. M. and reassembled at 3 P. M.

PRESIDENT: I will now put Demand 11 to the vote.

MR. C. P. TARAKAN (*Kunnatnad*) : Sir, I have to speak a few words.

PRESIDENT: I am afraid it is too late. We are only waiting for the Director to reply.

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MR. C. P. TARAKAN (*Kunnatnad*): Sir, there was hardly any time for us to speak. We rose for lunch, as soon as Mr. Narayana Pillai closed his speech.

PRESIDENT: You can have the whole day if you like; but all other business will have to stand aside.

MR. C. P. TARAKAN (*Kunnatnad*): സർ, ഇവിടെ വാദപ്രതിവാദത്തിനിടയായ വിഷയങ്ങളിൽ ഒന്നിനെസംബന്ധിച്ചു രണ്ടു വാക്കു പറയണമെന്നു വിചാരിക്കുന്നു. അതു ഹോസ്റ്റലിനെ സംബന്ധിച്ചാണ്. എതിരാളിയുടെ യുക്തിവാദങ്ങളെ നേരെ ഖണ്ഡിക്കാൻ നിവൃത്തിയില്ലാതെവരുമ്പോൾ അദ്ദേഹം ഉദ്ദേശിക്കാത്തതോ വിചാരിക്കാത്തതോ ആയ സംഗതികളെ തിരിച്ചും മറിച്ചും വ്യാഖ്യാനിച്ചു ഖണ്ഡിക്കയെന്നുള്ളതു് ചിലതാക്കിക്കന്മാർ സ്വീകരിച്ചുവരുന്ന ഒരു നയമാണ്. ഞാൻ ഇതുവരെയുള്ള സംഗതികളും കേട്ടതിൽ അങ്ങിനെ ഒരാഗ്രഹം ചിലക്കുണ്ടായിരുന്നില്ലയോ എന്നു സംശയിക്കുന്നു. കാളേജിനോടു് അനുബന്ധിച്ചു ഹോസ്റ്റൽ ആവശ്യമില്ലെന്നുള്ള തത്വത്തെ സ്ഥാപിക്കാൻ മി: മാമ്മൻമാപ്പിള ശ്രമിച്ചു എന്നുള്ള ഭാവനയിലാണ് ചില മഹാന്മാർ മറുപടിപറഞ്ഞതു്. കാളേജിനോടു് അനുബന്ധിച്ചു ഹോസ്റ്റൽ ആവശ്യമാണെന്നുള്ള തത്വം ധാരാളം മനസ്സിലാക്കുകയും ആ വഴിയിൽ ധാരാളം പ്രവത്തിക്കയും ചെയ്തുകൊണ്ടിരിക്കുന്ന ഒരാളാണ് മി: മാമ്മൻമാപ്പിള എന്നു എനിക്കു് അദ്ദേഹവുമായുള്ള പരിചയംകൊണ്ടു് അറിയാം. ആ തത്വത്തെപ്പറ്റി അദ്ദേഹത്തെ ആരും പറഞ്ഞു മനസ്സിലാക്കേണ്ട ആവശ്യമുണ്ടെന്നു ഞാൻ വിചാരിക്കുന്നില്ല. അദ്ദേഹം അങ്ങിനെ ഒരു തത്വം ഇവിടെ പ്രസ്ഥാപിച്ചതായി ഞാൻ ഓക്കുന്നുമില്ല. ഹോസ്റ്റൽ ആവശ്യമാണെന്നിരുന്നാൽത്തന്നെയും അതൊരു പ്രത്യേകം ജാതിക്കാക്കു മാത്രമായി നിർമ്മിക്കേണ്ട ആവശ്യമില്ലെന്നുള്ളതിനെ സ്ഥാപിക്കാനാണ് മി: മാമ്മൻമാപ്പിള ശ്രമിച്ചിട്ടുള്ളതു്. ആ ഭാഗത്തെസംബന്ധിച്ചു് മി: ഏ. കെ. പിള്ള പ്രസ്ഥാപിച്ച അഭിപ്രായത്തോടു ഞാൻ പൂർണ്ണമായി യോജിക്കുന്നു. ഹോസ്റ്റലിൽ താമസിക്കാതെ പ്രൈവറു വീടുകളിൽ ധാരാളം കുട്ടികൾ താമസിക്കുന്നുണ്ടെങ്കിൽ അവക്കു ഹോസ്റ്റൽ ഉണ്ടാക്കികൊടുക്കേണ്ടതു് ഗവർമ്മെൻറിന്റെ കടമയാണ്. എന്നാൽ അതു് ആർട്ട്സ് കാളേജിലെ വിദ്യാർത്ഥികൾക്കു മാത്രമായിട്ടൊ, പ്രത്യേകം ഒരു ജാതിക്കാക്കുമാത്രമായിട്ടൊ ഇരിക്കാൻ പാടില്ല. അപ്രകാരം ഒരു ഹോസ്റ്റൽ മുമ്പു നടന്നുകൊണ്ടിരുന്നു. അങ്ങിനെ ഒന്നു ആവശ്യമില്ലെന്നുള്ള അഭിപ്രായം ഈ സഭയിൽ പ്രബലപ്പെട്ടുകയും മെമ്പറന്മാർ ശക്തിയായി പ്രസ്താവിക്കുകയും ചെയ്തുയും ചെയ്തതിന്റെ ഫലമായിട്ടാണ് ഇവിടെ മറൊരു ഹോസ്റ്റൽ ഉണ്ടാക

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[Mr. C. P. Tarakan.]

യും എല്ലാജാതിക്കാക്കും പ്രവേശനം അനുവദിക്കയും ചെയ്തത്. ഈ നിലയിൽനിന്നും പഴയരീതിയിലേക്കുതന്നെ വീണ്ടും പോകണമെന്നുള്ള അഭിപ്രായത്തോട് എനിക്കു യോജിക്കാൻ അശേഷം നിവൃത്തിയില്ല. മി: മാമ്മൻമാപ്പിള ഉൾപ്പെട്ട ഒരു ഭരണ സമിതിയാൽ നടത്തപ്പെട്ടവരുന്ന ഒരുകാളേജ് ഹോസ്റ്റലിനു ഗ്രാൻറുകൊടുക്കുന്ന കാര്യത്തിൽ ഗവർണ്മെൻറു ലുബ്ധുവിചാരിച്ചില്ല എന്നും അതിനാൽ ഈ സവർണ്ണഹോസ്റ്റലിൻെറ കാര്യത്തിനും പണം അനുവദിക്കേണ്ടതാണെന്നും ഇവിടെ ചിലർ പ്രസ്ഥാപിച്ചു. മി: മാമ്മൻമാപ്പിള ഉൾപ്പെട്ട ഭരണസമിതിയാൽ നടത്തപ്പെട്ടവരുന്ന കാളേജിനു ഗവർണ്മെൻറിൽനിന്നും കൊടുത്തുവരുന്ന ഗ്രാൻറിൻെറ അളവിനെസംബന്ധിച്ചു ഇപ്പോൾ വാദപ്രതിവാദം ചെയ്യേണ്ട ആവശ്യമില്ല. എന്നാൽ അതിൽ ഒരു സംഗതി എനിക്കു പറയേണ്ടതായിട്ടുണ്ട്. മി: മാമ്മൻമാപ്പിള ഉൾപ്പെട്ട ഭരണസമിതിയാൽ നടത്തപ്പെട്ടവരുന്ന കാളേജ്ഹോസ്റ്റലിനു ഗവർണ്മെൻറിൽനിന്നും ഗ്രാൻറുകൊടുക്കാൻ വിചാരിച്ചിട്ടുണ്ടെങ്കിൽ അതു് എല്ലാജാതിക്കാക്കും ഒരുപോലെ പ്രവേശനമുള്ള കാളേജും ഹോസ്റ്റലും ആണെന്നും അതിനു് ആക്ഷേപവിപരീതാഭിപ്രായമുണ്ടാകുവാൻ നിവൃത്തിയില്ലെന്നുമാണു് എനിക്കു പറയുവാനുള്ളതു്.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know from the member whether there are not separate kitchens for the various caste students in the Alwaye College Hostel.

MR. C. P. TARAKAN (*Kunnatnad*): There are. മി: ശിവരാമപ്പണിക്കർ പറയുന്നതുപോലെ ഓരോജാതിക്കാക്കും പ്രത്യേകം പ്രത്യേകം പാചകശാല ഉണ്ടാക്കികൊടുക്കുന്നതുകൊണ്ടും യാതൊരു വിരോധവുമില്ല.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know from Mr. Tarakan whether he has heard Mr. Aiyangar (pardon me, I ought to say Mr. Rangaswami Aiyangar), when he said that he had no objection to entertain students belonging to all castes into the hostel, but he insisted on the necessity of having separate kitchens and dining rooms?

MR. C. P. TARAKAN (*Kunnatnad*): അതിനേ സംബന്ധിച്ചും എനിക്കു സല്പംകൂടി പറയാനുണ്ട്. പ്രത്യേകം കെട്ടിടത്തിൽ ഹോസ്റ്റൽ ഇട്ടു നടത്തിക്കൊണ്ടിരുന്ന സന്ദർഭത്തിൽ അവിടെ എല്ലാവക്കും പ്രവേശനം അനുവദിക്കണമെന്ന വിഷയം വാദപ്രതിവാദം നടന്നപ്പോൾ ആ കെട്ടിടത്തിൻെറ ഉടമസ്ഥനു് എന്തോ തടസ്ഥമുള്ളതായി പ്രലോപിച്ചതായി പ്രൊസീഡിംഗ്സിൽ കാണുന്നു. ഇപ്പോഴും അതുപോലെ തടസ്ഥമുള്ള

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ഉടമസ്ഥന്മാരുടെ കെട്ടിടത്തിൽ ഇങ്ങിനേയുള്ള സ്ഥാപനം നടത്താൻ പാടില്ല.

MR. K. P. NILAKANTA PILLAI (*Chirayinkil*): May I know whether the member will advocate the discontinuance of all grants given to communal hostels?

MR. C. P. TARAKAN (*Kunnatnad*): I never said that.

MR. K. P. NILAKANTA PILLAI (*Chirayinkil*): 'Will you' is the question.

MR. C. P. TARAKAN (*Kunnatnad*): എല്ലാ ജാതിക്കാക്കും പ്രവേശനം ഉണ്ടായിരിക്കണം.

MR. K. P. NILAKANTA PILLAI (*Chirayinkil*): കമ്മ്യൂണലായിട്ട് ഒരു ജാതിക്കാക്ക് ഹോസ്റ്റൽഗ്രാൻറ് കൊടുക്കുന്നതു് നല്ലതല്ലെന്നാണോ?

MR. C. P. TARAKAN (*Kunnatnad*): ഗ്രാൻറുകൊടുക്കുന്നകാര്യം വേറെ.

MR. K. I. JOSEPH (*Minachil cum Devicolam*): I wish to point out that the demand under item (iv) as it stands is quite an inoffensive one and the whole discussion went on rather on irrelevant lines. It was started unnecessarily by Mr. Krishnaswami Aiyar himself. The fourth item reads thus:—

"Opening of a hostel for the use of the students of the College of Arts—Rs. 6,925."

There is no mention whatever in this demand of any caste Hindu hostel or any such thing. Under these circumstances, it would have been quite enough if Mr. Krishnaswami Aiyar had sat down after making his demand. Now since the discussion has already begun I take it that the Government will listen to the opinions expressed by the members of the non-caste Hindu communities and take the necessary action when the hostel is actually started. The matter under consideration being a simple one, I am of opinion that it is not necessary to go on with the discussion further. As regards item (ii) also, I think it is not necessary at this stage to continue the discussion further. It is sufficient if the question comes in at the next year's budget. I may suggest, Sir, that since it is purely a denominational matter and since the Devaswom Department is responsible for such matters, it would be wise on the part of the Government if the funds for this institution in future be provided from the Devaswom funds.

MR. C. P. THOMAS (*Nominated*): I shall first speak a few words on the demand for the Arts College Hostel. No serious opposition has been made in the Council to the provision of the hostel in itself. As has been observed, the only opposition has been with regard to the restriction of the hostel to caste-Hindus. Rao Bahadur K. V. Rangaswami Aiyangar referred to grants given to private colleges and said that because the Government have been liberal in sanctioning grants to such colleges there is all the more reason why the Government should not grudge money required for the Arts College Hostel.

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RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): On a point of personal explanation. What I said was, private colleges for which there is hostel provision or probably greater provision than Government colleges have been given grants. Consequently when Government colleges come forward and want to get some provision to enable them to escape from its deficiency, there should not be any objection particularly from persons who have welcomed grants being given to private hostels.

MR. C. P. THOMAS (*Nominated*): What I wish to observe in this connection is that the question of the Government sanctioning money for educational institutions is simply a question of their ability to find funds. Now, with regard to the sanctioning of grants to private college hostels, it has to be borne in mind that the total cost of the Government *per capita* of students with regard to the private institutions is much lower than the total cost *per capita* of students in Government institutions. So, if we compare—

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): Will Mr. Thomas give figures showing how they are lower? Will he give specific figures regarding Government hostels and also private hostels and show that *per capita* the expenditure is lower in private institutions than in Government institutions?

MR. C. P. THOMAS (*Nominated*): I refer to the cost of the Government for the institution as a whole. I am not able to quote figures just now.

So in comparing the grants given to private institutions with the money sanctioned for the Government institutions we should bear in mind this aspect of the matter.

Now, Sir, some arguments have been brought forward to convince the House that there is special need at the present time for providing hostel accommodation exclusively for the caste-Hindus. I am sorry that while a general statement to that effect was given, no figures were quoted to show the comparative proportion between the students of the non-caste Hindus and other sections who are provided with hostel accommodation.

RAO BAHADUR K. V. RANGASWAMI AIYANGAR (*Principal, College of Arts*): May I ask why he did not interpellate at that time and ask for figures? I would have quoted the figures had he but asked me.

MR. C. P. THOMAS (*Nominated*): Another point that has been urged is that because Christians have got denominational hostels and there are still vacancies it is desirable that the Christians should be made to go to such hostels rather than to the Government hostel. It is not a proposition that can be accepted. As has been observed by Mr. Matthew, private hostels cannot be expected to be conducted on such satisfactory lines or in such an attractive manner as the Government hostels, and therefore all those students who can afford to pay the higher cost of the Government hostels will go into them. I do not think it is fair on the part of the Government to tell any student

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that he should be satisfied with his denominational hostel and that he should not come to the Government hostel. I quite sympathise with what has been said about not killing private enterprise and not allowing private managers who have started hostels to suffer by Government hostels competing with them. That is a good principle to accept but I do not believe that can be driven to logical extremes. No unfair competition should be allowed between Government educational institutions and private educational institutions. I think it would be possible to draw up a scheme of inter-hostel rules whereby such unhealthy competition may be prevented. Over and above that, it is not right to ask any student to go into a denominational hostel so long as there is a vacancy in the Government hostel.

With regard to the provision for the Vadayar school, I would not raise any objection to improving the building of that school. I would, however, draw the attention of the Government to the need for laying down a general principle with regard to such matters. It should not appear that because the needs of a particular school in a particular locality have been brought forcibly to the attention of the Government, either by the department or the people of the locality, that school should receive particular consideration, while a number of similarly situated institutions should not. What I would ask the Government to do is to lay down some general principle as to what the Government would do with regard to primary school buildings, with regard to the middle school buildings, with regard to Vernacular school buildings and with regard to the English school buildings, without making invidious distinctions between place and place. It should not appear that simply because some people are able to get at the ears of the Government, certain institutions get Government help while others who are not able to do so do not get such help. A general principle should be laid down with regard to the building contribution of Government for schools of particular kinds. That rule should be applied as far as possible to each locality.

With regard to the chanting of the Vedas, I think the Council is in favour of the principle that the money spent on the chanting of the Vedas should not be spent from public revenues but rather from Devaswom funds. While the Sanskrit College and the teaching of the Vedas in the Sanskrit College are legitimate demands on the public revenue because of the great cultural value of the Sanskrit literature, including the Vedas, the chanting of the Vedas which is purely a religious function need not at all be met from public revenues.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Why should it be met by the Devaswom Department, please ?

MR. C. P. THOMAS (*Nominated*): Because it is supposed to look after Hindu religious institutions.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is that department entitled to disregard the original endowments and the directions for its guidance ?

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PRESIDENT: Mr. Thomas, you are not entitled to state what the Devaswom Department should or should not do. It is a subject outside the purview of the Council.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know whether Mr. Thomas is aware of other educational institutions which do not admit other caste people? Does the Thirumulavilasom School admit students belonging to other castes?

MR. C. P. THOMAS (*Nominated*): I do not think there is any rule against the admission of other caste students.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Are there other caste students in the school at present?

MR. C. P. THOMAS (*Nominated*): I do not think there is any rule against their admission at present.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Sir, I have just one or two observations to make by way of reply to what was said by the members regarding item (iv). Mr. K. I. Joseph stated that I was responsible for starting the discussion, because, whereas the printed paper says that item (iv) is for opening a hostel for the use of the students of the College of Arts, I said that it was intended to open a caste-Hindu hostel there. Well, supposing I had not mentioned that fact and the Council had voted the grant for the opening of a hostel for the students of the College of Arts, the members of this Council would have gone away with the impression that the hostel was to be open immediately to the students of all communities. In that case, I should have laid myself open to the reproach that I had not placed *all* relevant facts before the Council. That is my justification for mentioning that the hostel now proposed to be opened is intended to be a caste-Hindu hostel for the time being.

MR. K. I. JOSEPH (*Minachil cum Devicolam*): May I know why it was not stated so in the printed paper?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I do not know. Probably it was not considered necessary. I do not think that all that I have to say in my speech should be summarised in the printed paper.

This item has been opposed mainly on the ground that the hostel which is proposed to be opened is to be a caste-Hindu hostel. My answer to that is a very practical one. There are only two kitchens in the caste Hindu hostel, as has been already pointed out by Mr. Rangaswami Aiyangar. There being only two kitchens, only two messes can be opened. The question is what two messes are to be opened in that hostel. Bearing upon that point, I have to mention one fact, *viz.*, that the Christians, no less than the caste-hindus, are very exclusive with regard to the admission of members of other communities to their messes. In the Collegiate Hostel, at first no Ezhava student sought admission. Some weeks after it was opened, one Ezhava student sought admission and as it was not practicable to

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open a separate mess for a single student he was given admission to the hostel only after the Christian students undertook to admit him to their mess. He was taking meals in the Christian mess for some time. Later on a second Ezhava student sought admission.

PRESIDENT: Will you please confine your remarks to the point at issue?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I think I am doing so, Sir. This is a relevant fact.

A second Ezhava student sought admission. At that time, the students of the Christian mess refused to take that second student into their mess and as a consequence the two Ezhava students together had to start a separate mess of their own. I am just mentioning this fact to show that Christian students are just as exclusive as any student belonging to any of the caste-Hindu communities. That being the case, if we had opened a Christian mess here, we could have opened only one other mess, either for caste-Hindus or for Ezhavas or members of any other community. As I have said already, there is provision for an Ezhava mess in the Collegiate Hostel, but there are only two Ezhava students in it though it can accommodate a maximum of 20 students. So, for the time being, at any rate, there is no need for opening another mess either in the Collegiate Hostel or anywhere else for Ezhava students. As regards Christian students, there are 37 students in the Collegiate Hostel and there are also a number of private aided hostels. There is the Y. M. C. A. Hostel, there is the Carmelite Hostel, there is the St. George's Hostel and there is also the L. M. S. Hostel. All these are in receipt of grants from the Government. The Y. M. C. A. Hostel receives a grant of Rs. 700, the Carmelite Hostel Rs. 850, the L. M. S. Hostel Rs. 400 and the St. George's Hostel Rs. 200. These are the grants given last year. In all these hostels put together and also in the Collegiate Hostel, I believe there must be not less than 200 Christian students. So we have about 200 Christian students who are provided for by the Government, either directly in the Collegiate Hostel or indirectly by means of grants to private hostels. That being so, the question to be decided was to what communities should the two messes which alone can be opened at present should be confined, and Mr. Stephenson recommended that these two kitchens should both be given to caste-Hindus, one to be used for a vegetarian mess and the other for a non-vegetarian mess. Under these circumstances, it appears to me that no better course could have been taken.

This Council is very strong on the principle of communal representation in the public service. They want to encourage those communities that are inadequately represented in the public service and I do not see why the same principle should not be applied to the provision of hostel accommodation. Here are caste-Hindus for whom the hostel accommodation provided by the Government either directly or indirectly is very small in proportion to their numbers. Hence, I fail to understand why preference should not be given to them in the new hostel. That is all I have to say.

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MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*) : May I know from the member whether it will not be sufficient if additional accommodation is provided in the present Collegiate Hostel?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*) : It is not possible.

PRESIDENT : Before I put this grant to the vote of the House, I think I should just say that the view Mr. Krishnaswami Aiyar gave expression to as regards the obligation or desirability of giving preference to the caste-Hindus is purely a personal expression or view of his own.

The demand was put to the vote of the House and carried.

The grant was made.

DEMAND IV—TAXES ON INCOME.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): Sir, I rise to move for a supplementary grant of Rs. 560 under 2—Taxes on Income. This sum is required to meet the pay of two clerks on Rs. 40-$\frac{5}{2}$-70 proposed to be appointed in the two Division Assistants' Offices of Trivandrum and Alleppey from the 1st Dhanu 1102, to cope with the income tax work in those offices. It has been found by experience that the present staff is quite inadequate and that a slight strengthening of it is very essential in the interests of Government revenue. The clerical staff of a Division Assistant's Office consists of—

1 Head Clerk	on	Rs. 40-50.
1 Clerk	,,	Rs. 25-40.
2 Clerks	,,	Rs. 20-30.
1 Typist	,,	Rs. 20-35.
2 Copyists	,,	Rs. 15.

I have found that this staff is hardly sufficient satisfactorily to attend to the Revenue and Magisterial work in these offices. The staff was fixed at the time of the reorganisation of the Revenue Department at the beginning of 1098. Subsequently, it was brought to the notice of the Government that there was congestion of work in the offices of the Dewan Peishkars and, as a result of a conference held in September 1922, the Government thought it desirable to delegate to the Division Assistants some of the Revenue and administrative powers of the Dewan Peishkars. Government order No. Dis. 317 of 23/Rev., the dated 31st March/5th April, 1923, gives a list of such powers and functions as were delegated to Division Assistants. The Division Assistants are bitterly complaining that, with the staff sanctioned, they are unable to get done the work that is now allotted to them, and I have found that the work is heaviest in the Division Assistants' Offices of Trivandrum and Alleppey, because of the very heavy income tax work there. The income tax work in the Division Assistants' Offices is now entrusted to a clerk on Rs. 20-30 or Rs. 25-40. The present staff in the Division Assistants' Offices is overworked and in consequence the Division Assistants are worried for want of proper help. The number of assessees is the largest in the office of the Trivandrum Division Assistant, being 362 in 1100 and 401 in 1101, followed next by the office of

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